FEDERAL BUREAU OF INVESTIGATION

ENCLOSURE COVER SHEET

SUBJECT: Gay Liberation Front

FILE: New York 100-167120 Section 1

INVESTIGATION

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7/9/70 Done Out Wal [redacted] Gay Lib Union of Gay Liberation Front

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MAY 19 1971
FBI — NEW YORK

FD-340 (REV. 6-24-65)

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File No. 100-167120 - 1A1

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Date Received 8/8/69

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From [redacted] (Rel. Conceal)
(NAME OF CONTRIBUTOR)

(ADDRESS OF CONTRIBUTOR)

(CITY AND STATE)

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By [redacted]
(NAME OF SPECIAL AGENT)

To Be Returned ☐ Yes ☒ No

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Description:

(1) copy "#### Gay Liberation Front Newsletter"

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AUG 15 1969
FBI — NEW YORK

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DOCUMENT 2050

GAY LIBERATION FRONT NEWSLETTER

The Gay Liberation Front is a group of radical homosexuals dedicated to the elimination of the oppression of the homosexual community, and the creation of a society where all men and women can participate freely and to the fullness of their ability. Our next actions will be:

1. At 1:00 P.M. Saturday Aug. 2, we will demonstrate in front of the Womens House of Detention to demand the freedom of prostitutes, panthers and all other political prisoners. The demonstrators will then march to Penn Plaza for the rally at 2:00 P.M. in behalf of the Ft. Dix 38. The Gay Liberation Front demands the immediate end to the cruelly inhumane treatment of the Ft. Dix 38 and the immediate release of all political prisoners in military stockades.

2. There will be a free beer party at Alternate U. (69 West 14 St.) this Sunday Aug. 3 at 4:00P.M. to prepare for the Gay Liberation Front's participation inthe Nagasaki Day Anti-War Rally. Everyone is invited.

3. On Saturday Aug. 16 at 8:30 P.M. a dance will be held by the Gay Liberation Front. All profits recieved will be channeled directly into the Gay Community. Admission will be $1.50 per person, $2.50 per couple. We are holding this dance to raise money to further the work of the Gay Liberation Front's work in the gay community and also to provide you with an alternative to the tacky, overpriced Mafia run bars.

ALL POWER TO THE PEOPLE

GAY POWER TO THE GAY PEOPLE

Contributions, comments and questions should be sent to: GAY LIBERATION FRONT, P.O. BOX 642, OLD CHELSEA STATION N.Y. 10011 OR ALTERNATE U. 69 West 14 St. NYC. PHONE 989-0666

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Date Received 8/14/69

From [redacted]
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(ADDRESS OF CONTRIBUTOR)

(CITY AND STATE)

By [redacted]
(NAME OF SPECIAL AGENT)

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To Be Returned ☐ Yes ☒ No

Receipt given ☐ Yes ☒ No

Description:

handout "Gay Liberation Front Newsletter" issued by GLF

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AUG 22 1969
FBI — NEW YORK

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GAY LIBERATION FRONT NEWSLETTER

The pigs are escalating their attack on the people. More gay bars are being busted; the only ones remaining open are subject to the political whims of the power structure. People are constantly being harassed on the streets and in the community in general as we all know. These actions seem to give credence to the rumor that chief pig Mitchell and super-pig Trickie-Dickie have launched a national crackdown on gay "ghettos." They want to isolate and divide the people: gay and straight, black and white, workers and youth. It is up to gay people to not atagonize potential friends; i.e., we don't harass those who don't harass us.

- There will be a liberated discotheque dance for all the people - gay, straight, anyone else - next Saturday. Bring your own liquor, food, potato chips. Donations: $1.50 per person, $2.50 per couple. Skip two Mafia beers to cover the admission charge, which goes toward our newspaper and coffee/rap/dance shop (which will only come thru your help.) August 16, 8:00 PM, Alternate U, 69 West 14th.

b7D

- Saturday (tomorrow) the 9th is the big day for the "anti-war" rally. At 41st and Broadway, people will be massing to march into Central Park [redacted] (Bandshell-72nd, West of 5th Avenue) to hear some rock groups and then some pretty militant speeches. The system is the military and economic put-down of the struggles of the world's people for social justice effects us in very real ways. The cities are dying as the imperialist system is c coming into crisis; as we try to express our humanity we are confronted by the powers that be. The Gay Liberation Front will be there with banners and slogans. The streets belong to the people.

b7D-4

- In the works: the Gay Liberation Front's newspaper to cover social events,, satires, cartoons, social critiques, political activities, entertainment and sex. If you have any contributions (financial and/or literary) for Come Out! send to Come Out!, PO Box 642, Old Chelsea Station, NYC. The money will go into a general pool of the GLF.

b7D

- There will be a meeting of the Gay Liberation Front on Sunday, August 10, [redacted] at 8:30. Please come, we're moving ahead and everyone can get involved.

b7D-4

- I, as a human being, have the right to be, to live, to see, to look, to feel, to touch, to love. Gay Power is to express ourselves as human beings and to defend ourselves against attack.

GAY POWER TO GAY PEOPLE!
ALL POWER TO THE PEOPLE!

Please ~~[illegible]~~ by return
to SA [redacted]
on Section 42

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Date Received 3/5/70

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(NAME OF CONTRIBUTOR)

(ADDRESS OF CONTRIBUTOR)

(CITY AND STATE)

By [redacted]
(NAME OF SPECIAL AGENT)

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MAR 11 1970
FBI — NEW YORK

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FD-340 (REV. 6-24-65)

~~Enclosed~~ Letter to SA [redacted]

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File No. 100-167120-1A4

Date Received 3-2-70

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(CITY AND STATE)

By SAS [redacted]
(NAME OF SPECIAL AGENT)

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"GLF News", Vol. 1, No 2, dated 2/10/70

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MAR 4 1970
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GLF NEWS

Volume I, Number 2 February 10, 1970

If it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle blood further with the blood of my children and with the blood of millions...whose rights are disregarded by wicked, cruel and unjust enactments, I say, let it be done.

John Brown

D O N ' T P A Y T H E F A R E !

The next GLF Dance will be on Saturday, February 21st at 9:00 P.M. The location is the same as before: Alternate U.; 530 Sixth Avenue (corner of 14th Street).
Suggested contributions: singles $1.50 couples $2.50.
Come one! Come all! Come Out! Bring your friends. Everyone is welcome. Revel in the feelings of togetherness.

Monday, February 9th
COME OUT - the newspaper of the gay community. There will be a contributors' meeting at 7:30 P.M. at 1023 Sixth Avenue (corner of 38th Street) - 3rd floor. Those who wish to contribute articles, photos, artwork, please attend. Tonight is the deadline for submissions for the 3rd issue.

Tuesday, February 10th
The Radical Study Group will be holding an organizational meeting at 8:30 P.M. at 156 East 97th Street - Apt. 3.
The purpose of this group is self-education as to what a liberated and sexually free society can and should be.

Wednesday, February 11th
A Lesbian Consciousness Raising Group is being formed. There will be a meeting at 7:30 P.M. at 260 West 15th Street - Apt. #5.
For further information on this call Rita Mae Brown at 924-5943.

The Gay Liberation Front is a militant coalition of radical and revolutionary homosexual men and women committed to fight the oppression of the homosexual as a minority group and to demand the right to the self-determination of our own bodies.

Wednesday, February 11th
A Gay Male Consciousness Raising Group is also being organized. It will be holding a meeting at 7:30 P.M. For information on this call: 243-2437.

Thursday, February 12th
The Political Action Committee exists to conceive and work on actions designed to bug those who are down on gays, with the purpose of educating the gay community as to the source of homosexual oppression. The meeting this week is at 8:00 P.M. The location is 35 Charles Street - top floor.

Friday, February 13th
A co-ed Consciousness Raising Group is also being formed. (Boys and girls together.) It will be meeting at 7:30 P.M. at 1023 Sixth Avenue (corner of 38th Street) - 3rd floor.

News of the gay community - listen to the program Homosexual News on WBAI-FM (99.5 Mc) It is on the air Thursdays at 8:15 P.M.

GLF is people. And only people can make it work. If you have anything that you can contribute in any way, whether it be a big building or just and idea, you are needed and welcome.
The GLF general meeting is on Sunday night at 8:00 P.M. The location is: Church of the Holy Apostles social hall; 300 Ninth Avenue (corner of 28th Street).

Saturday, June 27th is Christopher Street Liberation Day. GLF na dother gay groups will be sponsoring a variety of activities to commemorate the Stonewall Riots. People with suggestions for actions should submit them to Craig Rodwell; Oscar Wilde Memorial Bookstore, 291 Mercer Street.

For further information on any GLF activity call: 243-2437. b2-1 b7D-1 [redacted]

FD-340 (REV. 6-24-65)

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By [redacted]
(NAME OF SPECIAL AGENT)

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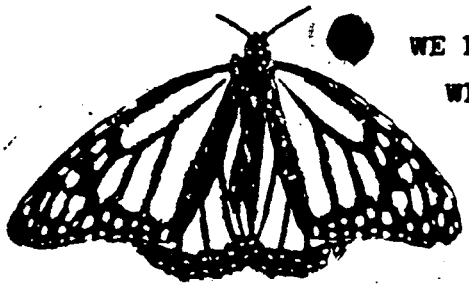

WE RISE UP
WE RISE UP ANGRY
WE RISE UP TOGETHER

The Red Butterfly
Box #3445
Grand Central Station
New York, N.Y. 10017

NATIONAL NEWSLETTER Vol. I, No. 1 10 March 1970

Flash! Flash! Flash! Flash! Flash! Flash! Flash! Flash! Flash! Flash!

NEWS photo by Anthony Casale

Police man barricades as pickets demonstrate in front of the Charles St. stationhouse.

Impaled, Saved by Fire 'Docs'

By PHILIP McCARTHY

An unusual operation was performed in St. Vincent's Hospital yesterday when city firemen were called in, with an electric saw, to assist surgeons in freeing a young man who had impaled himself on an iron picket fence.

The problem facing a team of doctors and nurses was unique. The man, caught in a raid on a Greenwich Village bar, had been taken, with 166 other suspects, to the Charles St. station to be charged. The man apparently panicked and leaped from a second-story window.

He was impaled on a picket fence. Six 14-inch-long iron prongs pierced his thigh and pelvis. The cops were unable to lift him off the fence without inflicting further injury.

The Fire Department's Rescue Co. No. 1, directed by Lt. James Leddy, sawed off a section of the fence on which the man, identified as Alfredo Vinales, of East Orange, N.J., in his early 20s, was impaled.

He was rushed to the hospital, where Dr. John Slattery and a group of nurses started work on him.

However, without the necessary equipment to remove the picket section, the hospital again called Rescue Co. No. 1. Five firemen, William Riley, Donald Welday, Michael Walsh, Edward Tuite and Max Siegal, in addition to Leddy, responded to the operating room.

Comment by Fireman

They were ordered to scrub and don surgical garments and sterile masks. Then, using an electric saw, they cut away a crossbar and managed to ease out the prongs.

The medical team then completed the surgery. Vinales was reported in critical condition late yesterday.

"It's a very tiring and brain-wearying job, trying to pull spikes out of a man's interior," Lt. Leddy said of the two-hour operation. He and his men used a seven-pound saw called a Sawzall, which is 12 inches long and three inches wide.

Rescue 1 was given permission to attempt the "surgery" by Deputy Assistant Fire Chief Walter J. Matthews.

The raid at 5 a.m. was at the Snake Pit, a bar at 213 W. 10th St. Police said the place had been illegally operating after hours. Four employes were charged with violation of Alcoholic Beverage Control Board laws, while 163 patrons were charged with disorderly conduct.

Embittered by the raid and by Vinales' injuries, about 500 men and women demonstrated last night in Sheridan Square and then in front of the Charles St. station house. About 200 of them later marched to St. Vincent's Hospital and began what they called a "death vigil" for Vinales.

(N.Y. Daily News, March 9, 1970) (Story continued on last page)

Dear Friend,

Across the country the movement for gay liberation is growing rapidly. What was once a quiet plea for "tolerance" and "acceptance" - the homophile era - has become a militant demand. Gay liberation is emerging alongside women's liberation as a powerful movement demanding the right of all gay people to complete humanity. Homosexuals, accustomed to secrecy, fear and inferior treatment when "found out", have instead begun to come out proudly. "Gay is good!" is not merely a slogan. It represents a new, positive consciousness. As gay men and women we are asserting our right to live freely, humanly and fully!

This is the struggle of the Gay Liberation Front (GLF). This is our struggle. GLF recognizes that the oppression of our own people is part of the general oppression of minorities in America. The American social and economic system denies us our basic humanity just as it denies the humanity of women, blacks, Chicanos and all oppressed minorities. We view the liberation of our own sisters and brothers as tied to the liberation of all. GLF exists to fight oppression and achieve a better life for all homosexuals.

As members of the Red Butterfly Cell of GLF we see our role in the gay movement as working toward a radical analysis of gay liberation. Our effort is to develop a coherent approach to the task of winning liberation for gay men and women. For us this means trying to understand our oppression in all its dimensions (psychological, social, economic, political) and formulating a way out. We conceive this activity as an on-going task within the active struggle of the gay movement as a whole.

Our first pamphlet, entitled Gay Liberation, is an attempt to set out our general perspective. This perspective needs further development, new insights - and criticism. We want your help in developing our analysis and approach. The movement is all of us. We can use your ideas and any news items relating to the gay cause. Please let us know what you think of our ideas. Let us hear some of yours!

Cleveland SMC Conference:Feb. 13-15

Members of the Red Butterfly Cell attended the National Conference of the Student Mobilization Committee in Cleveland. They set up a table with the GLF banner, pamphlets, buttons and literature. A Gay Liberation Workshop, part of the official agenda, resulted in a strong gay caucus. Gay radicals from many states helped man the table and distribute literature. The Conference overwhelmingly supported a resolution to "support the long overdue freedom for its homosexual sisters and brothers" proposed by the Workshop. In addition, the Conference voted to endorse Christopher Street Liberation Day. (See next item) The Red Butterfly mailing list grew by persons in over fifty localities and fifteen states. It was a step forward for the gay movement.

There will be mass demonstrations April 8-15 nationwide against U.S. aggression in Vietnam and Laos. We are putting out a Red Butterfly button for these actions. The button slogan will be U.S. OUT OF VIETNAM AND LAOS!, and it will also say Mass protest April 15, 1970, with a small red butterfly for identification.

Christopher Street Liberation Day

The gay liberation movement (and the Gay Liberation Front) will just be one year old this June 28. This date marks the anniversary of the Stonewall riots of 1969. GLF, along with most other homosexual groups, is planning a national celebration on Christopher St. in New York City to commemorate the birth of the movement and to advance the gay struggle. This will be on June 26-28. At present the Committee for Christopher Street Liberation Day is exploring the legal and financial necessities for a street festival and parade. There are also to be marches from other parts of New York and elsewhere in the country. Plan to come! Build support!

Educational Groups

This spring an important aspect of building the movement is organizing gay groups to provide effective bases for action and analysis. The Red Butterfly will be going to high schools and college campuses to distribute literature, "spread the word" and encourage brothers and sisters to form educational groups in their school, organization or community. Our experience has been that such groups can do a lot to foster confidence and solidarity as well as to heighten the awareness. If you would like materials or other assistance for organizing a group, write the Red Butterfly. Also, please pass on your experience and ideas so that we can make them available to the general readership.

Legal Struggle

GLF is preparing a campaign against the sodomy laws of New York State. The first step is to have the laws put up for public referendum in the November election. This is a potentially important means for raising people's awareness of homosexual repression and exposing the reactionary character of such "moral" legislation as sodomy laws, abortion laws, etc. More about this as it develops.

Building the Movement

At present there are GLF organizations in several cities: New York, Los Angeles, San Jose, Berkeley, Chicago, Houston ... One of Red Butterfly's primary goals is to encourage sisters and brothers to establish independent GLF's in their communities. Getting in touch with gay groups in your area is a good first step. Forming educational groups is another.

The movement is people: every growth in the movement reaches more of our people. Reach out!

If you are interested in getting a gay radical periodical started and would like to contribute articles or statements of opinion or whatever, let us know. A periodical would be a major aid in spreading ideas within the gay movement and among straight movement people as well.

Self-Defence Groups

Red Butterfly is starting a group in N.Y. to learn self-defence. We would encourage everybody to start one in his/her own city, or to join the one in N.Y. if you live here.

Love and Power!

The Red Butterfly

For those [illegible] you not in the New York ar[illegible] the Daily News is a right-wing tab[illegible]d. The March 9 edition fea[illegible]ed a front page photograph showing Alfredo Diego Vinales impaled on the iron spikes. The entire centerfold was devoted to five additional photographs of the incident. The captions tell the story: "His body still impaled on fence, the leaper is tended to by cops and firemen", "Holding transfusion bottles and keeping fence steady, rescuers carry man to ambulance", "He closes his eyes as doc works", and "Led by Lt. James Leddy, Rescue Squad No. 1 (smiles) displays fence outside the hospital".

The Snake Pit was, of course, a gay bar. And as a part of the police-Mafia-State Liquor Authority payoff game, it was raided. And as a part of the common harassment, 167 people, including GLF members, were arrested and taken to the Charles St. police station. And as part of further harassment, the prisoners were forced to give the name and address of their employers. And Alfredo Diego Vinales panicked.

Some who were taken in thought that Vinales was pushed through the second storey window. Others said he fell through after breaking away and running up the stairs. We feel that, either way, Vinales was pushed! And there is a death trip that we all are being pushed towards, and we don't deserve it.

Alfredo Diego Vinales is still listed as being in "extremely critical condition". He is under arrest at St. Vincent's Hospital, and will probably not live.

By Sunday evening, the same day as the raid, GLF had mobilized hundreds of angry gay and straight men and women in Sheridan Square. We marched directly to the Charles St. station, where the block had been cordoned off and many helmeted reinforcements called in.

The station is west in Greenwich Village almost to the river - deserted and creepy at night. This made more remarkable the militancy of the demonstrators and the quiescence of the police. Could it have been guilty consciences? Most of us felt that frankly the pigs were scared shitless.

They seemed stunned by the militancy of homosexuals thundering "WHO PAYS OFF?", "WHO GETS THE PAYOFFS?", "PIGS MUST PAY!". GLF members who have long supported the Panthers chanted: "NO MORE PIGS IN OUR COMMUNITY ... OFF THE PIG ... REVOLUTION HAS COME ... OFF THE PIG ... TIME TO PICK UP THE GUN ... OFF THE PIG ... etc.".

GLF and its supporters were not going to let the pigs play games with them as they had done the day before at the Women's House of Detention. There, police savagely attacked women's liberationists, smiling as they were clubbing them. We marched from the station to the hospital and then to the Women's House of D., showing solidarity with women's liberation and the Panthers, one of whom was in the prison. This linked clearly the oppressor of the different peoples as being the same monster.

The people of Alternate U. had opened the school all night in case we needed medical help. Many people went there afterwards to rap about future activities. There was agreement on picketing Foley Square when the hearings for the 167 people come up. This is only a beginning reaction to the attack on the N.Y. gay community. The police murdered brother Frank Bartley in San Francisco and got away with it. They will no longer kill us off! We won't go one by one!

#

FD-340 (REV. 6-24-65)

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b7C-1 7C

b7D-4 7D

File No. NY 100-167120-1A6

Date Received 4/22/70

From [redacted]

(NAME OF CONTRIBUTOR)

(ADDRESS OF CONTRIBUTOR)

NYC

(CITY AND STATE)

By [redacted]

(NAME OF SPECIAL AGENT)

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Date Received 6/3/70

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(ADDRESS OF CONTRIBUTOR)

NYC
(CITY AND STATE)

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By [redacted]
(NAME OF SPECIAL AGENT)

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JUN 5 1970
FBI — NEW YORK

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FD-340 (REV. 6-24-65)

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Date Received ~~[illegible]~~ 7/2/70

From [redacted]
(NAME OF CONTRIBUTOR)

NYO
(ADDRESS OF CONTRIBUTOR)

(CITY AND STATE)

By [redacted]
(NAME OF SPECIAL AGENT)

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"Come Out"
Vol 1, No 4, June-July 1970,
Publication of Gay
Liberation Front.

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JUL 8 1970

DOCUMENT 2057

COME OUT!

a liberation [illegible] community

GAY LIBERATION FRONT

VOL 1 NO 4 NEW YORK JUNE JULY 1970 50c OUTSIDE NYC

GAY LIBERATION FRONT

OUR MEETINGS
SUNDAYS – 8:00 P.M.
CHURCH OF THE HOLY APOSTLES
200 9TH AVENUE AT 28TH STREET
NEW YORK CITY

OUR LETTERS

COME OUT!

COME OUT! is produced by the Gay Liberation Front Collective, which coordinates the work of many people who do it all for free. Our meetings are held regularly and EVERYONE is encouraged to submit articles, letters, artwork, lists, and articles. COME OUT! – a Revolution born of the Gay Community – is YOURS. Keep it so.

COLLECTIVE

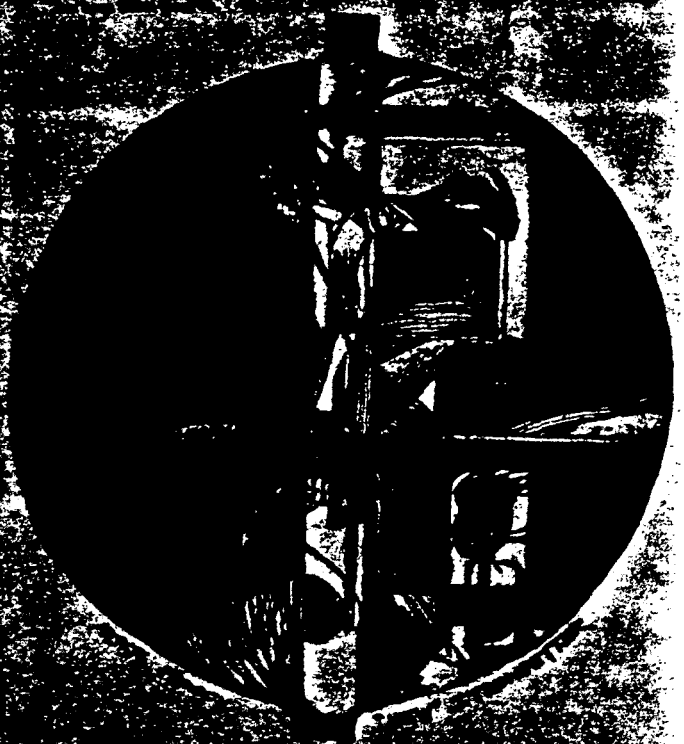
The Gay Liberation Front is a revolutionary homosexual movement and was formed with the realization that a revolution would liberate not only people commonly called homosexuals, but also those other outcasts called "institutions" as well. The exact society's attempt to impose sexual roles and definitions of our nature. We are stripping our selves of these roles and stereotypic myths. We are going to create forms and relations, and to relations based upon brotherhood, cooperation, humanist love, and exhilaration. Babylon has forced us to channel our energies into [illegible]

Phyllis

NEWS

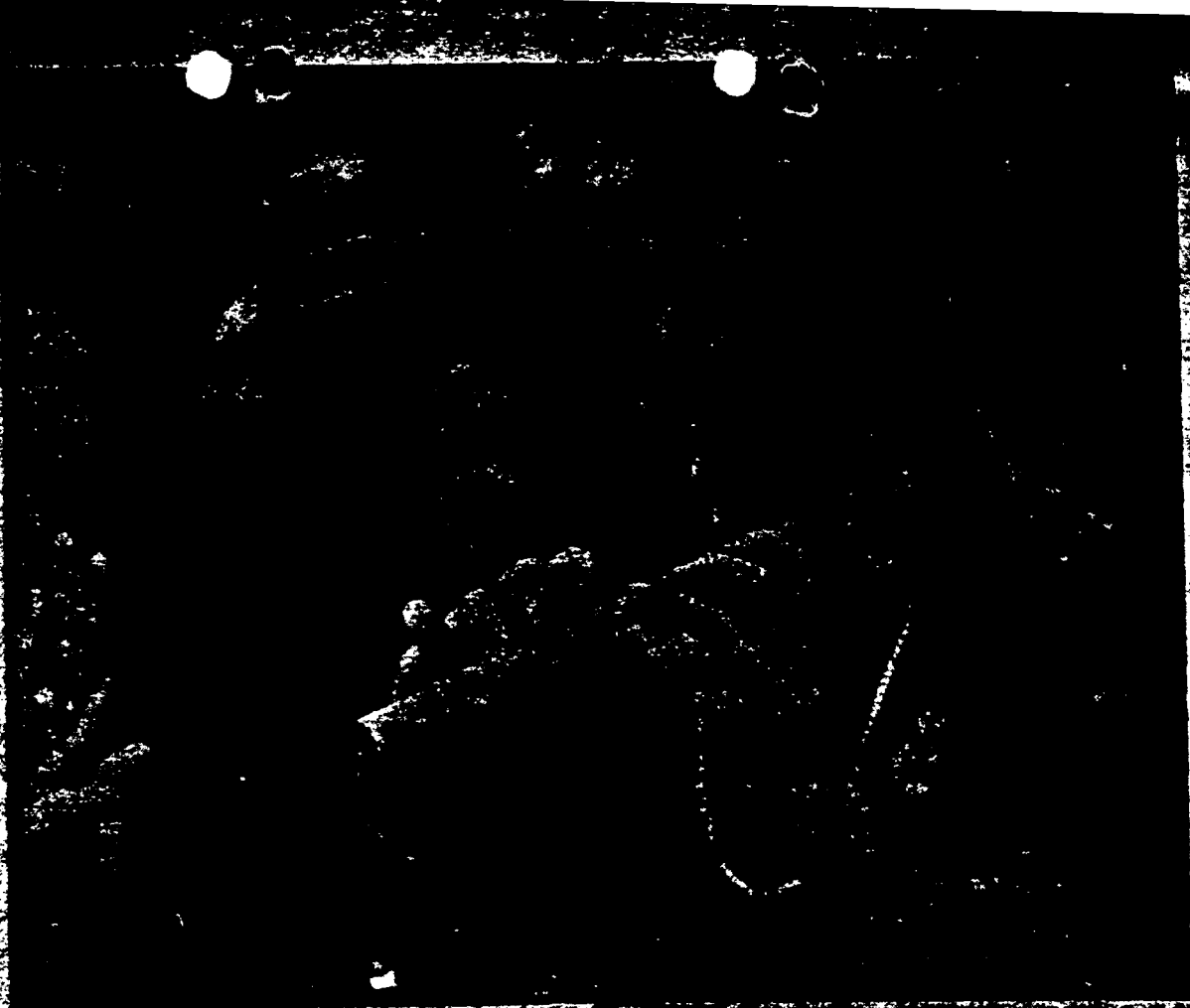
gifgay-n

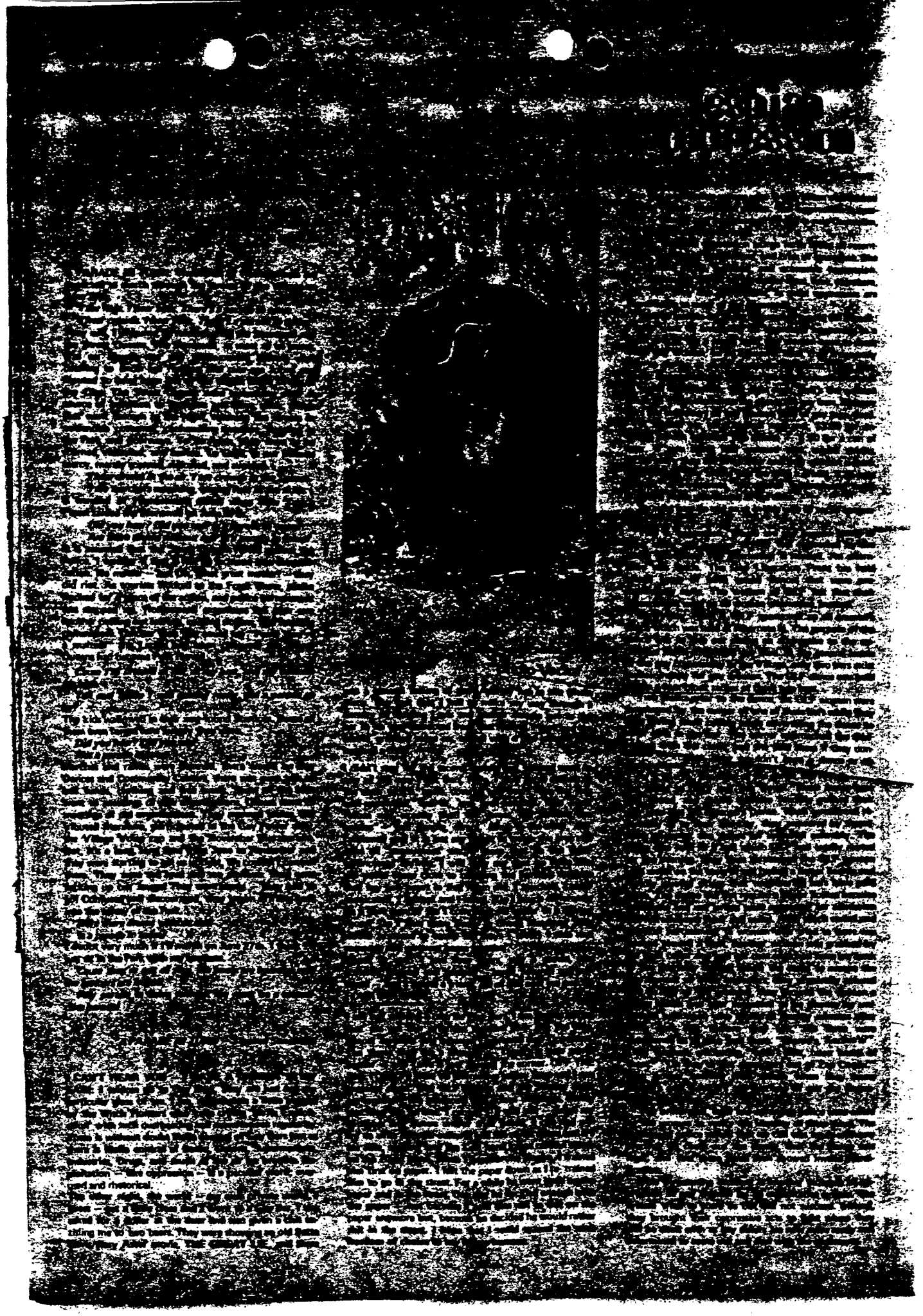
HEY MAN



A TIME TO DANCE, A TIME TO MOURN

leaflet for women's dance—week of Kent State massacre





Dear Contributor:

your Staff

STANDING ROOM ONLY

[illegible]

Spare Change???

WE WERE VERY TIRED.

WE WERE VERY HUNGRY.

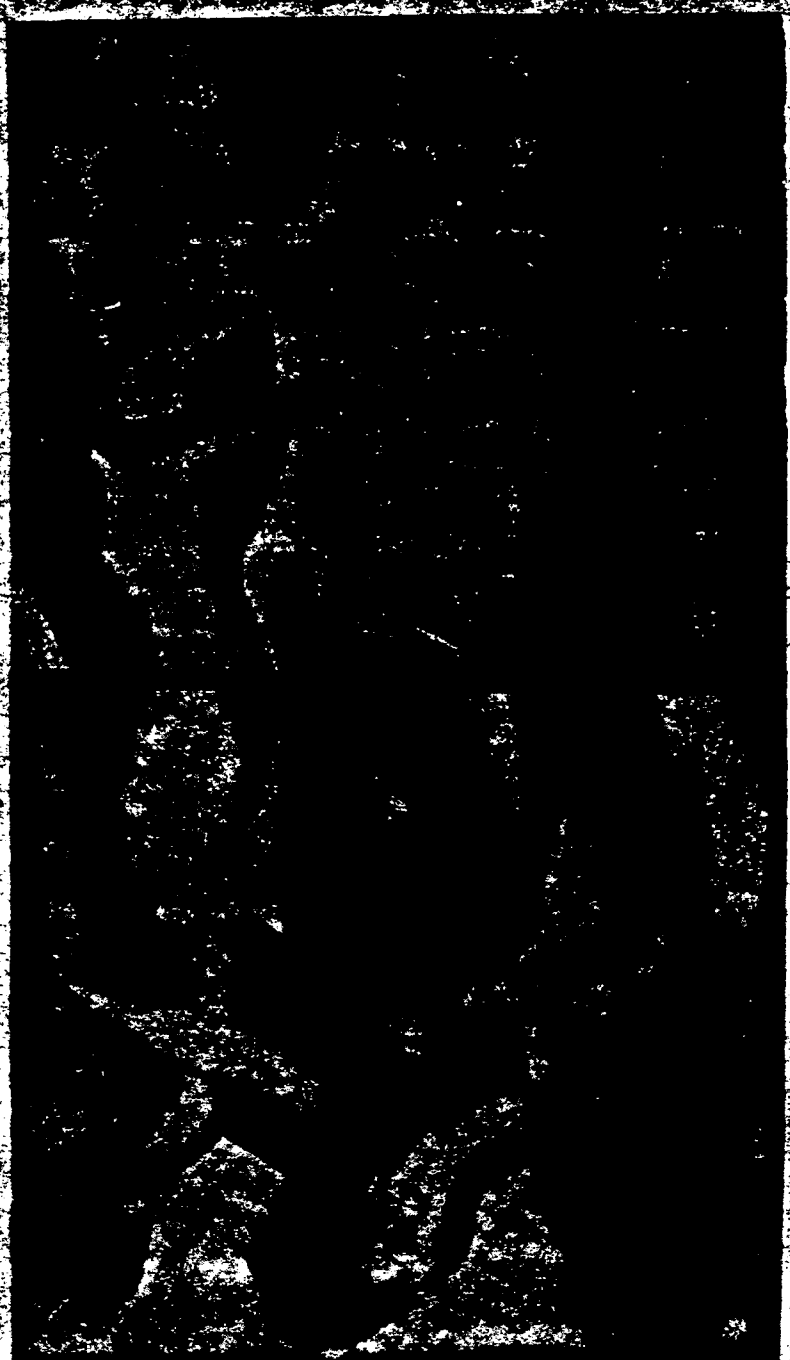
—Mark Giles

THINKING BACK LESBIAN

[illegible]

The Woman-Identified Woman

WHAT IS A LESBIAN?



LAVENDER MENACE STRIKES

Photo by Diane Dwyer

WOMEN COMING TOGETHER with WOMEN

[illegible]

[illegible] RESOLUTIONS FOR DEEP AND LONGERED THOUGHT.

[illegible] that it be affirmed and not denied. In all discussions of [illegible]

[illegible] their energies positively to reach out to each other — to [illegible]

Arlene Kisner

GAY VENDER VENACE DIGEST

TWO VIEWS

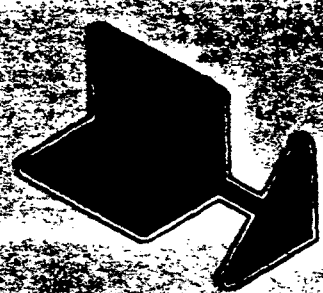
INTERVIEW WITH JAMES BALDWIN

REPORT CHICAGO GAY LIB

BANDERSNATCH'S AGAIN

Gay Student LIBERATION!

The TRANSVESTITE in AMERICA



SAMPLE COPIES

25¢

PAST PRESENT FUTURE

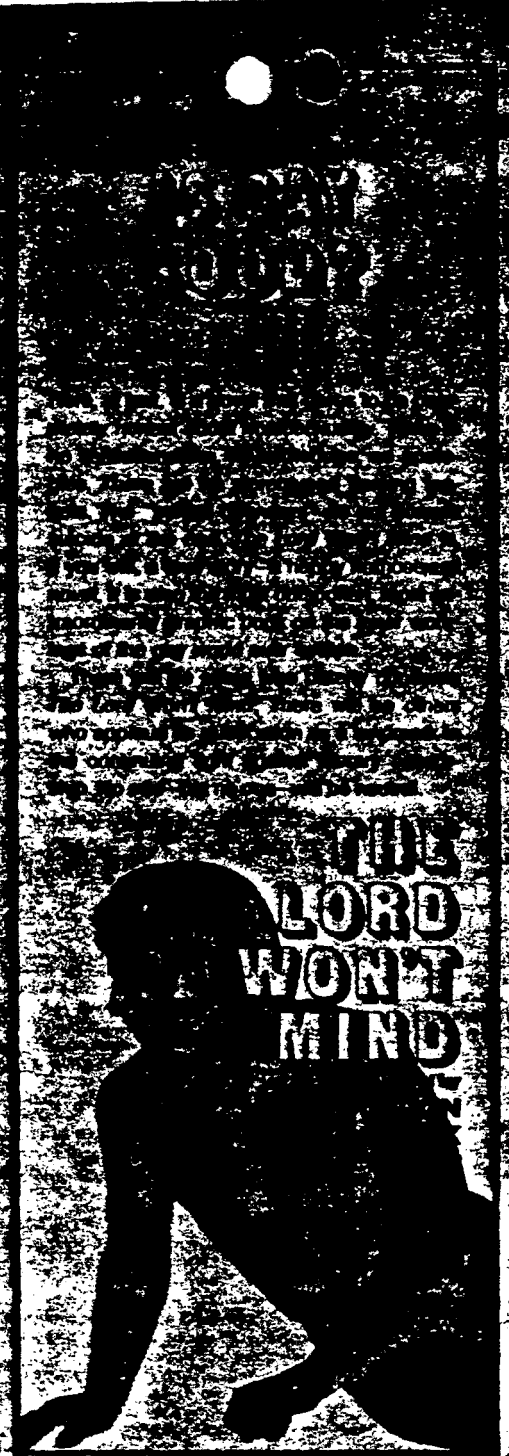
tea&sympathy revisited

BERNARD LEWIS

PERRY BRASS

The Boys in the Band—one more time

homosexual play ever put on the stage . . ." Said the *Publishers' Weekly*: "It's all ripple and hilarity." And



ads

[illegible]

CHRISTOPHER STREET [illegible]

[illegible]

Dear Doctor [illegible]

[illegible]

CHRISTOPHER STREET LIBERATION DAY [illegible] MARCH [illegible]

[illegible] SCHEDULES AND MAPS WILL BE AVAILABLE AT THE COME OUT CHRISTOPHER STREET LIBERATION DAY [illegible]

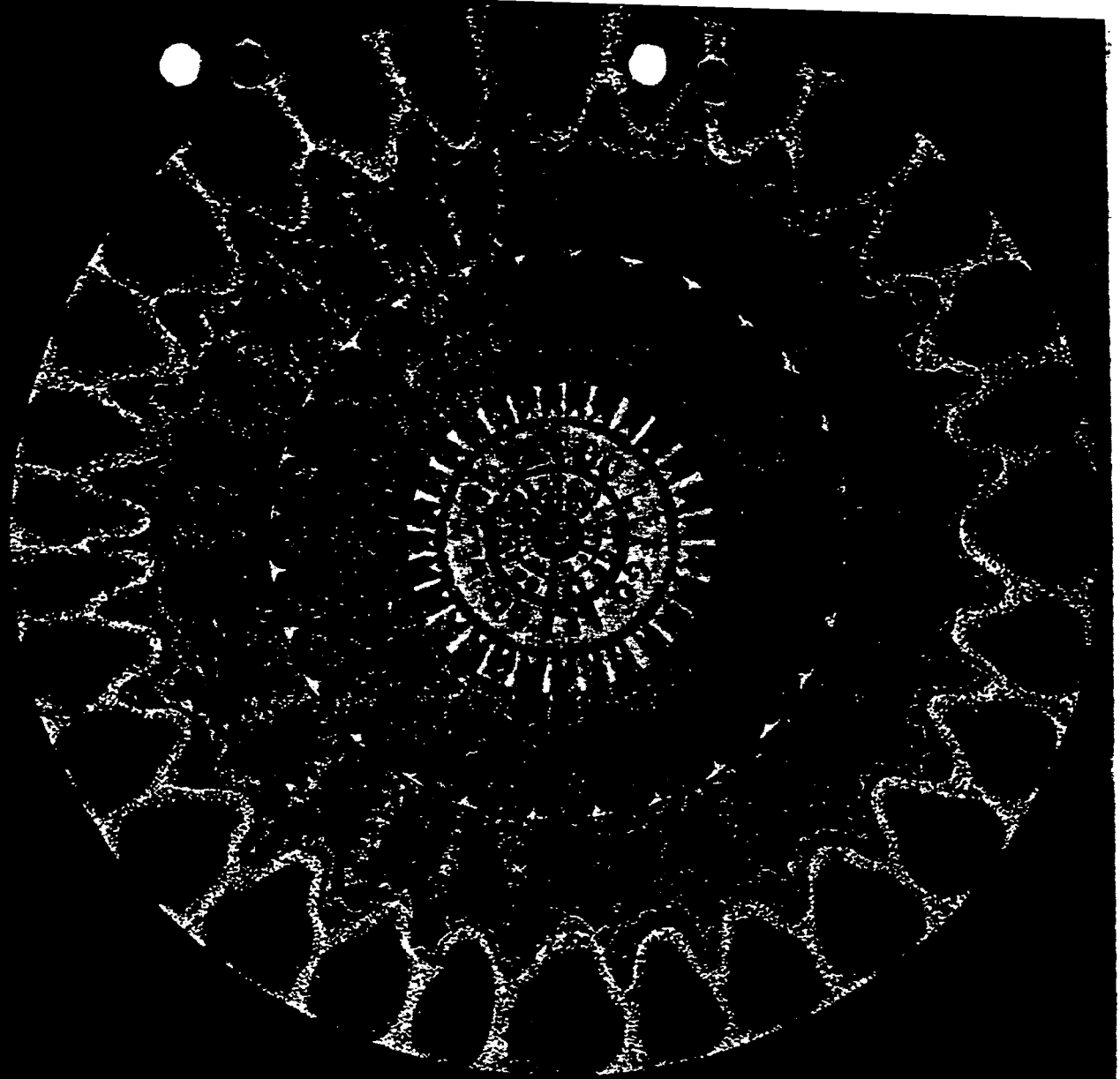
[illegible] WRITE IN [illegible]

[illegible] lamb. So many of the men in that [illegible]

[illegible]

[illegible]

CONTINUED FROM PAGE 22



GAY LIBERATION FRONT

POSTERS AVAILABLE FR COMEOUT (17 x 21) 75¢

FD-340 (REV. 6-24-65)

b2-1
b7D-1 b2 7D

File No. NY 100-167170-~~1A~~ 1A 9

Date Received 7/15/70

From [redacted]
(NAME OF CONTRIBUTOR)

(ADDRESS OF CONTRIBUTOR)

NYC
(CITY AND STATE)

b7C-1 7C

By [redacted]
(NAME OF SPECIAL AGENT)

To Be Returned ☐ Yes ☒ No

Receipt given ☐ Yes ☒ No

b7D-4 7D

Description: [redacted]

ALL INFORMATION CONTAINED
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DATE 8-11-86 BY 8042 PWT/ltg

100-167170

Sect. 4

JUL 15 1970

DOCUMENT 2058

4-750 (Rev. 4-17-85)

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FD-340 (REV. 6-24-68)

b2-1
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File No. NY 100-167120-1A10

Date Received 7-29-70

From [redacted]
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NYC
(CITY AND STATE)

b7C-1

7C

By [redacted]
(NAME OF SPECIAL AGENT)

To Be Returned ☐ Yes ☒ No

Receipt given ☐ Yes ☒ No

Description:

b7D-4

7D

[redacted]

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DOCUMENT 2059

4-750 (Rev. 4-17-85)

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FD-340 (REV. 6-24-65)

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SERIALIZED ____ FILED ____
MAY 1971
FBI — NEW YORK

File No. 100-167120-1A"

Date Received 5/7/71

From [redacted]
(NAME OF CONTRIBUTOR)

(ADDRESS OF CONTRIBUTOR)

(CITY AND STATE)

By [redacted]
(NAME OF SPECIAL AGENT)

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To Be Returned ☐ Yes ☒ No

Receipt given ☐ Yes ☒ No

Description:

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DATE 8-11-86 BY 3042 Partlet

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FD-340 (REV. 6-24-65)

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File No. 100-167120-1A12

Date Received 6/11/71

From [redacted]
(NAME OF CONTRIBUTOR)

(ADDRESS OF CONTRIBUTOR)

(CITY AND STATE)

By [redacted]
(NAME OF SPECIAL AGENT)

To Be Returned ☐ Yes ☒ No

Receipt given ☐ Yes ☒ No

Description: [redacted]

b2-1 b2

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b7C-1 7C

b7D-4 7D

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DATE 8-11-86 BY 3042 PWT/tj

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FBI/DOJ

Bulky Exhibit - Inventory of P[illegible] as Evidence
FD-192 (Rev. 10-6-65)

Date 12/10/70

Title and Character of Case

GAY LIBERATION FRONT
IS-MISC

Date Property Acquired	Source From Which Property Acquired
SEE BELOW	SEE INDIVIDUAL 1B'S

Location of Property or Bulky Exhibit	Reason for Retention of Property and Efforts Made to Dispose of Same
OBSCENE CAB #	EVIDENCE AND INFORMATION RETAIN

Description of Property or Exhibit and Identity of Agent Submitting Same SEE BELOW

*The following are obscene.

(1) 12/10/70 One copy each of Gay Flames of 9/11/70.
(2) " " " " " " " No. 4.

OTE: 1B1 (1) & (2) were rec'd on 11/16/70 by SA [redacted] b7C-1 [illegible] v1

7C

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HEREIN IS UNCLASSIFIED
DATE 7-21-86 BY 3042 PWT/LTJ

Su Unit Ind.

SEMI-ANNUAL INVENTORY CERTIFICATION TO JUSTIFY RETENTION OF PROPERTY (Initial and Date)

INDEXED [illegible] FILED [illegible]
Dec. 16 1970
FBI — NEW YORK

Field File # NY-100-167120-1B1
#2

Disposed 2062

OBSCENE

MATERIAL

100-167/20-181

DOCUMENT 2063

DESIGNE MATERIAL

FD-840 (REV. 6-26-68)

OBSCENE

File No. UY/100-167120 181 (AD) UMJ

Date Received Nov. 16 1970

From SAC Buffalo
(NAME OF CONTRIBUTOR)

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(CITY AND STATE)

By
(NAME OF SPECIAL AGENT)

To Be Returned ☐ Yes ☒ No

Receipt given ☐ Yes ☒ No

Description:

(1) One copy each of "Gay Flames" issue No. 2 dated 9-11-70 and Issue No. 4 of Gay Flames".

(2)

12-7-70

6/26/86 BS

OBSCENE

OBSCENE

Release
JD

"OBSCENE"

gay flames

ISSUE TWO A BULLETIN OF THE HOMOFIRE MOVEMENT SEPT. 11, 1970

Gay People Help Plan New World

Gay Flames went to the Plenary Session for the Revolutionary Peoples' Consitutional Convention in Philadelphia this weekend. The Convention was sponsored by the Black Panther Party in hopes that all oppressed people in the US can join together.

About 30 men from New York Gay Liberation Front went down. Many women, from Radical Lesbians and from GLF, went too. We went by car, bus, and train. We pooled our bread so everyone could go if they wanted to.

When we got there, the women and men each got a place where they could stay together and be with gay people from other cities. Some of the men dressed in drag the first night and rapped to some Panthers who came over; others went to bed early to get ready for the heavy day ahead.

Saturday morning, Panther Michael Tabor of the NY 21 -- accused of plotting to bomb the tulips at the Bronx Botanical Gardens! -- spoke. He's got this really deep, beautiful voice, but doesn't come on like a super-butch at all. He said a lot about how we're all in the same boat when it comes to facing the power of the pigs. He talked about the oppression of gays and women, but it w s clear that his understanding of our fight is not yet right on. It appears however that he is moving in the right direction.

That night, we tried to get in to Huey Newton's speech, but only a few of us made it. About 13000 people came and the hall could hold only 6500. We went on back to the church. Before we went to sleep, we were treated to the vision of two brothers fucking on top of the church's silk AmeriKKKan flag.

We got up and worked on our statement the next morning. The most important discussion centered around the Third World (term used to describe the four-fifths of the worl's people w' ɔ are not European or North American "whites") Gay male statement. They confronted the gay whites on our racism, specifically on our willingness to criticize the sexism of black men but not that of white men. They asked us to recognize Huey Newton's recently stated position in favor of Gay Liberation as being a tremendous advance in the revolution and that the Black Panther Party holds the most out-front position in terms of the struggle to give power to the people. They condemned the middle-class, collegiate viewpoint that is still too often seen in GLF as well as the anti-homosexual attitudes of both 3rd World and white radicals.

The discussion that followed was deep and involved. In the middle of it, Afeni Shakur of the NY 21 came and took part. She helped to explain a lot about the Black Panthers to all of us. She said that all she wanted was a farm with lots of trees and grass and a place to grow cabbage, but that to get this for herself and her people, it would be necessary to fight. Most of us were convinced by what she had to say.

We therefore decided to include in our statement t.at gay men at the Session recognized the BPP as being presently the vanguard of the peoples revolution. By this, we meant that the party is the clearest of all US radical groups in its unders.anding of the nature of the fight of the peoples of the whole world.

We went on to prepare the following statement and demands, which we read to the people that night. They are meant to become part of the new constitution which we (and you, if you want to) will write in November:

STATEMENT OF THE MALE HOMOSEXUAL WORKSHOP

All power to the people!

The revolution will not be complete until all men are free to express their love for one another sexually. We affirm the sexuality of our love. The social institution which prevents us all from expressing our total revolutionary love we define as sexism. Sexism is a belief or practice that the sex or sexual orientation of human beings gives to some the right to certain privileges, powers, or roles, while denying to others their full potential. Within the context of our society, sexism is primarily manifested through male supremacy and heterosexual chauvinism. Since in the short run sexism benefits certain persons or groups, in the long run it cannot serve all the people, and prevents the forming of complete social consciousness among straight men.

Sexism is irrational, unjust and counter-revolutionary. Sexism prevents the revolutionary solidarity of the people.

We demand that the struggle against sexism be acknowledged as an essential part of the revolutionary struggle. We demand that all revolutionaries deal individually and collectively with their own sexism.

We recognize as a vanguard revolutionary action the Huey P. Newton statement on gay liberation. We recognize the Black Panther Party as being the vanguard of the people's revolution in Amerikkka.

No revolution without us!

An army of lovers cannot lose!

WE DEMAND:

1. The right to be gay, any time, any place.
2. The right to free physiological change and modification of sex upon demand.
3. The right of free dress and adornment.
4. That all modes of human sexual self-expression deserve protection of the law, and social sanction.
5. Every child's right to develop in a non sexist, non-possessive atmosphere, which is the responsibility of all people to create.
6. That a free educational system present the entire range of human sexuality, without advocating any one form or style; that sex roles and sex-determined skills not be fostered by the schools.
7. That language be modified so that no gender take priority.
8. The judicial system be run by the people through people's courts; that all people be tried by members of their peer group.
9. That gays be represented in all governmental and community institutions.
10. That organized religions be condemned for aiding in the genocide of gay people, and enjoined from teaching hatred and superstition.
11. That psychiatry and psychology be enjoined from advocating a preference for any form of sexuality, and the enforcement of that preference by shock treatment, brainwashing, imprisonment, etc.

Continued on Page 7

my Gay soul

A few weeks ago a Gay brother and I interviewed B.J. Beckwith, a lawyer who is sort of the Terrence Hallinan for the Gay community in San Francisco—when homosexuals are busted a lot of people hire him to defend them.

I asked Beckwith if he is Gay (he obviously is, but that's just my slanderous opinion—I can't prove it). He said, "If you're trying to get me to say I'm queer, I won't do it. What I do in bed is nobody's business."

I wanted to scream, "Honey, I don't care what you do in bed, I just asked if you are Gay."

A few days later I was in a rap with some women who are heavy into Women's Liberation. "You zero in on sex, you always zero in on sex," they said.

I've been told the same thing by liberal homosexuals and straights alike, "what you do in bed is your business, do your thing." They are saying that Gay means SEX, nothing but sex.

Well, I am tired to the bone of being told what I am. I am Gay. Yes, yes my cock, my mouth and my asshole is Gay. So is my fingernail, my big toe, my nose and my brain. I am not Gay because of where I put my cock or who I sleep with. I am Gay because everything about me is Gay, because I am part of a Gay community.

I was Gay long before I admitted my homosexuality to myself, long before I ever had sex, long before I knew what sex was.

When I was 10, I played paper dolls with the girls and dug it; when I had to, I played baseball with the guys and didn't dig it.

When I was 13 a gang of four or five guys tormented me—all through junior high school. They called me a cocksucker. I didn't know what it meant, but I knew it was the worst thing a guy could call another guy. They called me *MRS.* Alinder. They probably had homosexual fantasies and wanted to relate to me physically and the only way they *could sense* to do it was to provoke me to fight them. But I didn't. I was scared shitless. There were five of them and I was alone.

I grew up on a farm in southern Minnesota and there you proved your masculinity in competitive athletics. I had too much self doubt to be any good in that. In high school I earned a bit of respect through journalism, theatre and ar But I was never the man I was sup, sed to be.

Don't get me wrong. I was not exactly a flaming faggot. I drove a tractor, plowed the fields, tossed bales of hay into the hay loft and joined the Future Farmers of America.

I went to a small liberal arts college near my home for two years. It was a parochial, superstraight middle class place, everything based on a social pecking order of fraternities and sororities. Even the lowest fraternity—a bunch of creeps—didn't want me. Did I have B.O.? Bad breath? No. I was hipper and in some ways more together than they were. But I couldn't censor myself enough. My Gay self was showing through. And my Gay self was me. And every response I got from the world told me my Gay self was despicable. So I censored myself more, built higher and thicker walls around my soul and retreated deeper into my closet.

I had friends, other guys at the bottom. I was afraid to be seen on campus with them. I thought I would slip even lower. We were all Gay, but that could never be talked about, never be acted out. We were the outcasts but we were not together.

Two years later a good friend came out. At first I played straight; finally I admitted that I was Gay too. We had been friends since we were seven years old. But it was not until we were 22 or 23 that we could deal with what brought us together. Since then—although we live far apart—I've felt very close to that friend. We've been through a lot.

What separates me from the straight boy is not just the things we do in bed, but what our lives have been. When I meet an upfront Gay brother, I make a connection. I already know a lot about him.

I need to be together with other Gay men. We have not been together—we've not had enough self respect for that. Isolated sex and then look for another partner. Enough of that, that's where we've been. Let's go somewhere else. Let's go somewhere where we value each other as more than just a hunk of meat. We need to recognize one another wherever we are, start talking to each other. We need to say "Hi, Brother" when we see each other on the street. We need consciousness raising groups and communes.

Our Gay souls have nearly been stomped to death in that desert called America. If we are to bloom, we can only do it together.

I need you brother, because brother you are all I have.

Gary Alinder


The Lavender Kid & Butch
Written by: Richard Jones
Drawn by: John Perry
Away from the shuddering ecstasy of his latest lover's lusty loins, Butch is a man of few words when it comes to feeling good....
when what to his wondering eye should appear but a vision of Earthly Piety, spokesman for Christian hypocrisy & misguided Pharisee—come to force the Shackles of Shame upon Butch's manly wrists....
Woe to the citizen of Sodom & the corrupted children of Gomorrah! The GUILTY shall be JUDGED!!!
guilty? judged?
Oh! My son! Every night I soak my pillow in tears of prayer that someday you'll do the RIGHT THING and settle down with a good wife, a two-car garage, and three NORMAL children!
Oh, mama! I'm so ashamed
When LOVE is a crime, only the hateful shall walk FREE!
Section 288a of the Penal Code
More than anything else, it's the clever prison that will confine your soul!
YOU QUEER! What decent law-worshipping citizen dare name your CRIME!
What shall I do?
No Christmas presents for you!
where shall I go?
I don't sell fried chicken to cock-suckers!
Oh where in all this confusion, can I find some comfort?
Haunted by the Phantoms of Society, driven to the edge of despair, Butch faces the currents of the murky depths below.
IN DEATH! Butch, my boy, IN DEATH!
Even the sea will wash up your pasty flesh
FAGGOT!
Meanwhile, the Lavender Kid, Paragon of Homosexual virtue, Liberator of the Oppressed & Keeper of the Faith...
My dear! Do I sense a gay brother succumbing to the destructive suicidal forces of societal fear & repression?
...Races...
...to deliver a blow for the GAY and the GOOD!
SMASH
And as our two new-made friends walk off together, ... arm in arm ....
Come out Butch! No one's going to hand us our freedom!
We've got to make it for ourselves
Tomorrow's sunsets hold happiness ever after for our gay heroes.. .... OR DO THEY?

"A THOUSAND TIMES, NO!"

Gay is good! Gay is proud! Have I really been saying these things, not just saying them but chanting them in the streets? Do I really mean it? I think I can honestly say that I really do mean it, finally, or at the very least I'm beginning to develop a sense of pride in my homosexuality, a sense that gay is good. The very fact that I must go through this awesome process is the essence of gay oppression. While our bodies tell us "yes," the world around us shouts (or whispers), "No, no, no, a thousand times, no."

When did I first hear that "no"? I can't really remember, but I think it is something I first felt at a very early age. Recently at a gay men's consciousness-raising session, I recalled an incident which proved to me that my awareness of the taboo against homosexuality was deeply ingrained in me at least by the age of 13.

I was 12 or 13 when I first discovered the joys of masturbation. And even though I was never subjected to some of the worst lies about masturbation ("it'll give you warts"..."it weakens your heart"), I did have some sense of its being wrong -- hardly something to rap to my parents about over dinner, even though it was one of my most important activities at the time.

Back then, I remember clearly masturbating to a dual set of fantasies. I had found some pictures of naked women in a tool chest at home. I hid them away in my room, bringing them out to use for masturbati. . But that wasn't all. Much of the masturbation, perhaps most of it (I really don't remember), was based upon locker room fantasies from gym class, visions of boys and their cocks to look at and to suck. After some months of rather intensive masturbation with this dual set of fantasies, I began to feel overcome with guilt and fear. One day, I tore up the pictures of the naked women and flushed them down the toilet. (If I could have done the same with those locker room visions, I would have, but they were to stay with me forever, in one form or another.) A short time afterwards, I broke out with tears and sobs in my bedroom. I called my father, ready to confess my sins to him. I didn't even tell him about the masturbation, however, only hinting at it, and I blurted out something about "dirty pictures" of naked women. As for my homosexual feelings -- expressed in those pleasurable thoughts of boys and their cocks -- I knew I could never tell my father about them. A small measure of guilt subsided, but most of it stayed with me for another ten years, at least.

It was gay oppression and heterosexual chauvinism that enabled me to tell my father about the pictures of women, but not about my attraction for other boys. I know now -- as I didn't know then -- that this was not a personal problem, nor a sickness, nor even a hang-up. It was the result of a system of oppression, of a society which will not accept and which actively condemns the love I feel for other men. Right now, there are 13-year-old boys going through the same thing I went through then. Even now, I feel their pain.

Gay liberation means a lot of things to me, including socialist revolution. But the revolution I am fighting for, if it is to be complete, means that the feelings and love of people, whether they are 9 or 13 or 20 or 30 or 50 years old, can be expressed in all their depth and beauty.

* * *

LOS ANGELES GLF SUES POLICE DEPARTMENT

LOS ANGELES (LNS) -- The Gay Liberation Front has filed a suit in U.S. District Court charging the Los Angeles Police Department with violation of the group's civil rights.

The suit, citing the Constitutional guarantees of free assembly and equal protection of the law, points out that an inordinately high number of pigs have shown up at gay-ins and that the police have discriminated against gays by selectively enforcing a city ordinance against distributing leaflets in Griffith Park.

Continued from Page 2

12. The abolition of the nuclear family because it perpetuates the false categories of homosexuality and heterosexuality.
13. The immediate release of and reparations for gay and other political prisoners from prisons and mental institutions; the support of gay political prisoners by all other political prisoners.
14. That gays determine the destiny of their own communities.
15. That all people share equally the labor and products of society, regardless of sex or sexual orientation.
16. That technology be used to liberate all peoples of the world from drudgery.
17. The full participation of gays in the people's revolutionary army.
18. Finally, the end of domination of one person by another.

Gay power to gay people!
All power to the people!
Seize the time!

* * *

At the convention floor, we really made people feel the significance of our presence as they/we the people unified by the same crushing weight on all of our necks by the same pigs for the same design of keeping us all down. We chanted Gay Powerful chants. We screamed, shouted, stomped, and clapped. About 60 gay male delegates together with others scattered over the audience screamed together louder than anyone there. "Right Ons" for everything anti-sexist. We just generally turned on everyone to our pride and defiance for our way of life and solidarity with everyone's own goals. It was beautiful, we were beautiful, and we knew it.

Of noticible absence were our Gay sisters without whom there could be NO true people's constitution. The next day that abuse was at least recognized, if not corrected, by the gay men and the straight women there thru the following statements:

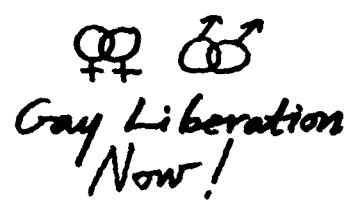
MALE HOMOSEXUALS: The Lesbian Workshop did not address the Peoples' Constitutional Convention as scheduled. Therefore, the Male Homosexual Workshop summons the attention of all participating workshops to the fact that the Plenary Session is incomplete without the inclusion of a position paper from our sisters.

WOMEN: The demands of the gay sisters were not read from the platform last (Sunday) night. The new constitution cannot be complete without these demands. The Radical Lesbians were excluded and ignored at the Workshop on Self-Determination for Women. We feel we have let ourselves and our sisters down.

In the past and here at the conference, the womens' movement has not recognized that the struggle of gay women is our struggle -- all womens' struggle. All women must be free to love one another.

Free our sisters, free ourselves. Power to the People.

Gay Flames hopes to print the statement now being produced by the Radical Lesbians in our next issue.



Views

The convention was an important step for gay people because, for the first time in the history of the nation and of the world, we were being recognized both for our oppression and for our potential power. We don't need straight people to legitimize our struggle, of course, but it is significant when our fight can begin to become the fight of a popular political force. No Democratic or Republican convention is about to give gay people the kind of forum we got in Philadelphia. Our struggle with the Panthers and other straight radicals has very far to go, however, and we will not rest. Our gay sisters, for example, were virtually ignored by the convention, and they have been critical of Huey Newton's statement on gay liberation for its inadequate consciousness about lesbians.

* * *

Have you ever heard people say to radicals, "You just want to tear things down, but what do you want to replace it with?" The gathering in Philadelphia was designed to get all oppressed peoples together to answer that question. The new America, as spelled out by the various workshops, is a real turn-on. Not only will there be full freedom for homosexuals and all women, but our new nation will provide for free education, free housing, free medical care, community control of police (with no national police, no secret police and no plainclothes police), no standing army, legalization of psychedelic drugs, equitable distribution of the world's natural and man-made resources (we mustn't forget that the U.S. has taken much more than its fair share of this wealth for many decades), and much more. (Radical papers such as the Black Panther paper and the Liberated Guardian will provide more detailed accounts of the Revolutionary People's Constitutional Convention.)

Community Bulletin Board

* * *

EVENTS: Gay Liberation Front business meeting every Sunday, 8 p.m., Church of the Holy Apostles, 28th St. and Ninth Ave. Men's meetings and women's meetings held every Wednesday at 8 p.m. -- for location of these meetings and of special orientation meetings for new people, and for other information about GLF, call: GLF-Men: 864-6487; GLF-Women: 924-1834. Starting Fri., Sept. 18, every Friday will be Gay Night at Alternate U -- people defining themselves as "straight" will not be admitted to Alternate U on Fridays. People from the gay community will get together to rap, dance, be together. Alternate U is located on the northeast corner of Sixth Ave. and 14th St. Every Sunday, 4 p.m. to 1 a.m., the People's Coffee Grounds, 210 W. 82 St., betw. Broadway and Amsterdam, is reserved for gay people. Come to the coffee house -- no admission, stay as long as you like. ...We're trying to get together a gay karate class; self-defense is basic to our survival. If you can teach karate, if you know someone who can teach karate, call 691-0166....FLASH: Gay Dance, Alternate U, Sat., Sept. 12, 9-3, all welcome.

* * *

PUBLICATIONS: Come Out!, a liberation forum for New York's gay community, will be on the streets with its new issue within a few days....Gay Sunshine, a new publication of the Berkeley Gay Liberation Front, is good reading, too. This issue of Gay Flames contains two items re-printed from Gay Sunshine -- the cartoon and the article entitled "My Gay Soul." Send $3 for 12 issues to Gay Sunshine, Box 4089, Berkeley, Calif. 94704....From the first issue of Gay Flames: "Gay Flames is meant to give the gay community news of itself which it can't find in other places. We plan to publish weekly so as to give you the news and our views on it as soon as possible. The Gay Flames people are all Gay Liberation Front males, but we do not represent GLF in any way. We speak only as one group within the organization. We are directed basically toward gay males, although we hope to be relevant to females as well....We need your help, call us at 691-0166

GAY FLAMES

ISSUE FOUR A BULLETIN OF THE HOMOFIRE MOVEMENT

PRESIDENT SEEKS U.S. INTERVENTION IN GAY CAMPUS TERROR

BATTLES GO ON

NYU Gay Student Liberation led a force of 80 gay students and supporters from the gay community late Sunday night in the occupation of Weinstein Hall's sub-cellar. They were determined to bring a showdown with the administration GSL's status on campus, gays' right to dance, and student control over student facilities. The action was taken after the first NYU Gay Student Liberation meeting of the school year earlier in the evening, and was joined in later by a large delegation from the Gay Liberation Front Sunday night meeting and by a strong showing of street gays from the gay ghetto areas around NYU. The occupation forced the newly-arrived "impressionable" freshmen into holding mass floor meetings for residents of Weinstein Hall, at which the following demands were made: A) Support for the rights of GSL to enjoy equal privileges with all other recognized student organizations; B) That the use of the facilities of Weinstein Hall will continue to remain under the autonomous jurisdiction of the Weinstein House Commission; C) That the House Commission should permit any University Organization to reserve space in the Weinstein sub-cellar; D) That the GSL has the support of the residents to continue its protest in the sub-cellar.

FLASH: In spite of the Weinstein student government's vote of continuing support Thursday night, the NYU administration called in the TPF pigs Friday afternoon, evicting the gay people. Friday night, gay people from NYU and the community demonstrated in front of Weinstein, later marching to Christopher Street. Four brothers were busted, several people beaten, during which one undercover pig PULLED HIS GUN ON THE CROWD!!

STATEMENT BY GAY STUDENT LIBERATION OF NYU

New York University, according to a recent letter to students and faculty from President Hester, considers itself a leader not only academically but also insofar as innovations benefit all those touched in some way by the presence of the institution. Gay Student Liberation challenges that contention. We feel that the university is responsive neither to a sizable minority of its students or to the community it claims to relate to. NYU is located in Greenwich Village, quite possibly the largest gay ghetto in the world. Yet for all intents and purposes the facilities of the university are closed to this segment of the community. The reasoning behind this is the inability of the university to determine exactly what is considers a "valid life style." Fortunately it isn't up to institutions to put the final seal of approval on the way one may live his or her life. The gay community, very aware of the validity of its life style, is attempting

to create an atmosphere free from fear and oppression, wherein any gay person may relate as openly as he or she wishes. That atmosphere is noticeably absent in mafia run bars or pig run streets. As distasteful as it is to be put in the position of appealing to your oppressor simply because he has the key to the space you need, this is the position we find ourselves in. But NYU would prefer to deal in antiquated "sickness" theories and give holier than thou raps about "its responsibilities to impressionable students." GSL would like to take this opportunity to make a statement to the administration of NYU (and all other sexist institutions). That is, very simply, that Homosexuality is valid, positive, and constructive. There need be no apology for it, nor a forum to discuss its relative merits. It is more than simply with whom one relates in bed: it is who you are as a person, and also the total affirmation of another person that love allows for. And along with the growing political awareness of gays comes the beautifully revolutionary idea: that when looking around at this fucked-up heterosexual society, you just may have found the key to a radical life -- and the way out of the strait jacket imposed by Amerika's murderous mentality. Gay is good. In a growing number of instances gay could very conceivably be better. Homosexuality is not the disease. Sexism is. We are talking about complete revolution, revolution to change people and institutions. The university, as long as it chooses to remain in the dark age of repressiveness, is the enemy. There will be no freedom for anybody as long as we are oppressed. All oppressed peoples are our allies. The enemy is the same; oppression cuts across all lines. Our situation is not unique. The only solution is Revolution.

join us at Alternate U. on friday nights

Gay Liberation is trying to build an alternative to the bars/baths/cruising scene which has become a way of life for so many homosexuals, especially homosexual males. Gay night at Alternate U is a part of that effort. A planning session was held Friday, Sept. 18, at Alternate U, and the people there came up with the following tentative schedule of classes and workshops.

6:00 - 7:30 ++
1. MEDICAL, LEGAL, DEMONSTRATION
2. GAY SQUATTERS

7:30 - 9:00 ++
1. RACISM -- WITH PARTICIPATION OF THIRD WORLD GAY PEOPLE
2. GAY HISTORY AND LITERATURE

9:00 - 10:30 **
1. SEXISM -- LED BY GAY WOMEN
2. EXPLORATION OF ROLES AND IDENTITY
3. MARXISM AND POLITICAL WORKSHOP

Not everyone is into these topics -- there are times available for new workshops, and there will also be ample opportunity for general rapping and socializing. If you come to Alternate U and you don't see what you are looking for, please talk to someone from Gay Liberation about what your needs are. We'll be there to serve the needs of the gay community. Alternate U is located at the northeast corner of 14th St. and Sixth Ave.

GAY LIBERATION CALENDAR

EVENTS: Gay Liberation Front business meetings are held every Sunday, 8 p.m., in the Church of the Holy Apostles, 28th Street and Ninth Ave.; GLF is now in the process of reorganization, and newcomers are encouraged to call the GLF telephones to obtain information about special meetings for new people. For all information about GLF, and for a chance to rap with gay people, call GLF-Men, 864-6487; GLF-Women, 924-1834....Third World Gay Revolution, for Black, Latin and Oriental people, meets Friday at 7:30 p.m., 124 W. 23 St., 3rd floor....Gay Coffee House at the People's Coffee Grounds, 210 W. 82 St., between Broadway and Amsterdam, every Sunday, 4 p.m. to 1 a.m., no admission, stay as long as you like....Gay night at Alternate U, corner 14th St. and Sixth Ave., every Friday, starting 6 p.m. -- workshops, rapping, socializing, etc.

MONEY NEEDED FOR BAIL

On August 29, the police rioted during the Gay demonstration in Greenwich Village. Ten Homosexuals were arrested that night. On August 30, six more Homosexuals were arrested during an impromptu protest on Christopher Street. Members of the Gay Liberation Front were present in Court for each arraignment, and to date GLF has posted $1500 for bail and provided lawyers (with sincere thanks to The Lawyer's Commune and The National Lawyer's Guild) and aid to each and every person arrested, without question. Incidental expenses (taking people to and from hospitals, money for car fare and food for those without funds, etc.) have amounted to another $100 odd. None of this money has gone to GLF members; only four of the people arrested belonged to GLF and none of those required bail or financial assistance.

We need money. Our treasury is almost depleted. There will be times to be paid and it is more than probable that there will be more arrests before our monies are returned. We managed to raise almost $200 on the street until we were arrested and a group of straight women from Women's Liberation contributed $250. The very sad fact of the matter is that not one penny has been given by any homosexual organization and/or gay group. One mid-week gathering turned me away from the door when I pleaded to make an announcement.

Again, we need money and we need it badly. Today it is your Sisters and Brothers that are being brutalized and arrested; tomorrow it could be you! Please send whatever you can to:

GLF Bail Fund
P.O. Box 520
Madison Square Station
New York, New York 10010

Every penny received will go into the Bail Fund and will be used to assist ALL homosexual men and women. Gay power to the Gay people!

BEAUTIFUL GI's, soft naked shoulders sweating in the Vietnamese sun
looking over their naked shoulders for the bullet from the crackling leaf in the jungles
looking over their naked shoulders for CID man who's gonna bust them for dope
who's gonna bust them for love, who's gonna dress them in pink tennis shoes,
pin their heads down over their cocks between their legs,
throw them out dishonorably, send them to jail, send them to the front lines.

Gonna have those beautiful shoulders sliced with bayonets,
sliced up like shoulder roasts, blood pouring from the crevices
blood spattered across the blue sky
across the sparkling sun
that glares in the camera lens
a red explosion across your color TV

I was just watching a beautiful boy, beautiful naked shoulders

I wanted to touch and kiss him
I love him:

My boyfriend from high school P.E.
My boyfriend from commuter-cycle rides to college from El Cerrito
My boyfriend from the newspaper
My boyfriend from sociology class
My boyfriend high up on the balcony of the Student Union
My boyfriend swimming naked in Yosemite's backcountry Washburn Lake

My boyfriend in bed with me
kissing my cock
I snapped you on the butt with my towel
I held you tight from the back of your motorcycle
I put my hand on your shoulder before we said good-night after our double-date
I held your hand on the walk to your house to study with you
I held your feet as you slid into the sky
Into the sea,
I swam under you, I swam around you
I stroked your naked liquid body in the icy water

Let me lick up the blood
of my Gay brother
Wrap up his remains --
his foot, his eyeball -- in a towel dripping with blood
and put them back on my bed for me to play with
I'll lick my sheets so my mother doesn't know I had company on the rag
Soak the sheets in cold water
Spread them out on the line in the sun.

Soaped your body in the shower
and rubbed against it
kissing your cock

Beautiful Vietnamese man
Let's suck and fuck
Let's not kill each other any more

Well, you can do your thing. Just stay away from me.
I want to go on hating and killing, hating and killing.
Hi there, Cook. Let me cut your beautiful body up
limb by limb

Let me cut off your cock and put it in my pocket as a trophy-souvenir.

[illegible] touch me queer!
[illegible]g chicks, Vietnamese whores.

[illegible]didn't know you were queer, George

you know it's against regulations.
Don't kiss me now, friend,
while the sergeant is watching.

I love you brother
You're my buddy
We're gonna die tomorrow
I want to hold your cock and
make it feel good tonight
I want to put my cock in your body
and feel together with you
tonight

AUTHOR ANONYMOUS. FROM A SAN FRANCISCO GLF ANTI-WAR LEAFLET.

FIVE YEARS IN SOLEDAD

I have been locked in prison for over five years now so you can see that I am way behind as far as what's happening. Probably the main reason that I have not been paroled yet is that I know no one in California, and that is my main reason for writing to you. I have been following the gay liberation very closely in your paper and I think it is beautiful. Since I fit in that catagory I was in hopes of maybe getting some contacts that may be able to help me get out of here and get a job. Below you will find a light resumae of myself and if you know anyone that may be able to help me out please let them read it.

I am a 28 year old caucasion and am in prison for the crime of Robbery and Escape. I graduated from high school in 1959 and since then have worked at many jobs. I have Electrocardiograph Technician Certificate and some training in hospital attendant work. At present I have learned quite a bit of accounting through the job I am working. I am working in the canteen at North Facility and will be going to the board in January of next year. As I say I have a very good chance of getting a parole but a little help from the outside would cinch it. I also have quite a bit of experience in clerical work and feel that I could handle any job in that area.

I am going to explain a little about how these pigs are holding me in here because I am gay and proud of it. A person normally does 3 and 1/2 years for the crime I am in here on and so far I have done 5 and 1/2. I have a perfect work record and have broken no rules for over three years. When I went to the parole board last January they denied me another year for two reasons. The first reason was because I tried to commit suicide last year and the other was because of what they called homosexual activity. I have tried many times to write to the Gay Liberation and every time they shot my letter down because they said I could not write to a gay organization. The letter you got from me slipped by them because it was addressed to the Tribe instead of you. I guess I am kind of fighting a battle of my own in here because I refuse to change for them. They think I can turn straight anytime I want but what they don't know is I don't want to. I hate the life in prison because for a person like myself I have to get a Daddy and this Daddy is usually a straight guy who takes advantage of you but will not give anything in return. I am a very emotional person but cannot live on one way emotions and sex. I am not weak by no means but I am very versatile and enjoy sex all ways. The life in prison for the gay stinks and I hope that I will get out of here soon.

With Love,
Your Brother,

Tom [illegible]

Reprinted from Gay Sunshine (Berkeley GLF paper)

The State of New York in your Bedroom

Penal Law

§130.00 Sex offenses; definitions of terms.—The following definitions are applicable to this article:

2. "Deviate sexual intercourse" means sexual conduct between persons not married to each other consisting of contact between the penis and the anus, the mouth and penis, or the mouth and the vulva.

§130.38 Consensual sodomy.—A person is guilty of consensual sodomy when he engages in deviate sexual intercourse with another person.

Consensual sodomy is a class B misdemeanor.

§130.40 Sodomy in the third degree.—A person is guilty of sodomy in the third degree when:

1. He engages in deviate sexual intercourse with a person who is incapable of consent by reason of some factor other than being less than seventeen years old; or

2. Being twenty-one years old or more, he engages in deviate sexual intercourse with a person less than seventeen years old.

Sodomy in the third degree is a class E felony

§130.45 Sodomy in the second degree.—A person is guilty of sodomy in the second degree when, being eighteen years old or more, he engages in deviate sexual intercourse with another person less than fourteen years old.

Sodomy in the second degree is a class D felony.

§130.50 Sodomy in the first degree.—A person is guilty of sodomy in the first degree when he engages in deviate sexual intercourse with another person:

1. By forcible compulsion; or

2. When the other person is incapable of consent by reason of being physically helpless; or

3. When the other person is less than eleven years old.

Sexual abuse in the first degree is a class D felony.

These are the New York State sodomy laws, the laws which most explicitly oppress homosexuals and other sexual non-conformists. They are not the only laws which are used specifically against homosexuals; others are solicitation and loitering laws. Most arrests for homosexual offenses are for loitering and very few are for sodomy.

The New York State sodomy laws are very liberal, as sodomy laws go. The advantages of the New York laws can be appreciated by comparing them with the laws of other states. Here is the Idaho law against the "Infamous Crime Against Nature.":

18-6605. CRIME AGAINST NATURE -- PUNISHMENT -- Every person who is guilty of the infamous crime against nature, committed with mankind or with any animal, is punishable by imprisonment in the state prison not less than five years.

Can you guess what this crime is? The courts of the State of Idaho have ruled that every person of reasonable intelligence knows what is meant by that phrase. It's not genocide, or murder, or mayhem. It's making love. And if you do it in Idaho, and it's not in

the missionary position with your lawful wedded spouse, you might spend the rest of your life in the Idaho state prison. To find out how Idaho enforces this law, read John Gerassi's The Boys of Boise -- the life sentence is a reality.

Maximum sentences of all states are as follows:

LIFE: Calif., Ida., Mo., Mont., Nev.; 21 YEARS: Ark.; 20 YEARS: Ariz., Fla., Hawaii, Mass., Minn., Nebr., N.J., Ohio, R.I., Utah; 15 YEARS: Mich., Ore., Tenn., Tex.; 14 YEARS: Colo., Ind.; 10 YEARS: Ala., Alas., D.C., Ga., Ia., Kans., Me., Md., Miss., N.M., N.C., N.D., Wash., W. Va., Wyo.; 5 YEARS: Ky., La., N.H., S.C., Vt., Wisc.; 3 YEARS: Del., Va.; 3 MONTHS: N.Y.; NOT A CRIME: Ill., Conn.

It is a sobering thought that in five states you can be put away for life for going to bed with your best friend; in England you can't get more than 15 years for murder! As liberal as the New York laws are, it's quite a commentary when you can get three months in jail for going to bed with your best friend.

Consentual sodomy laws are totally unjust and discriminatory. They cannot be liberalized, only repealed. And the attitude that created them in the first place cannot be changed by the votes of liberal politicians who talk about "civil rights" -- the freedom of gay people can only come from revolutionary change in our society.

As for sodomy laws governing sex with children, we can only say that the subject of the sexuality of children merits more discussion. Dig this, however; if an adult beats up a 10-year-old, he can get one year in jail; if he goes to bed with the kid he can get up to 25 years.

(Facts for this article taken from the newspaper of the Cornell University Student Homophile League. Cornell SHL publishes a pamphlet on Homosexuality and the Draft. For a copy, send 15¢ to Cornell SHL, 24 Willard Straight Hall, Ithaca NY 14850.)

Gay publications

Come Out!, a liberation forum for New York's Gay Community, is on the streets with Issue No. 5. If you read Gay Flames' version of the gay presence at the Revolutionary Peoples Constitutional Convention in Philadelphia, be sure to read the women's perspective in Come Out!... Gay Flames is published weekly and distributed free of charge. You can obtain a copy at Alternate U or at the Oscar Wilde Memorial Book Shop, 291 Mercer St. If you want copies to give out, ask us. If you want a back issue, specify which number, and send us a stamped, self-addressed envelope. We want to hear from our readers. Write or call, Gay Flames, Box 410, Old Chelsea Sta., New York, NY 10011, phone [illegible]-0166.

DANCES

Sat., Sept. 26, sponsored by NJ-GLF. Sat., Oct. 3, sponsored by Gay Youth. Gay women and men of all ages welcome. Location: Alternate U, northeast corner 14th St. and Sixth Avenue.

Bulky Exhibit - Inventory of Pr[illegible] uired as Evidence
FD-192 (Rev. 10-6-65)

Date 12/31/70

Title and Character of Case

GAY LIBERATION FRONT
IS-MISC

Date Property Acquired	Source From Which Property Acquired
SEE BELOW	SEE INDIVIDUAL 1B'S

Location of Property or Bulky Exhibit	Reason for Retention of Property and Efforts Made to Dispose of Same
VAULT	EVIDENCE AND INFORMATION-RETAIN

Description of Property or Exhibit and Identity of Agent Submitting Same SEE BELOW

) 12/31/70 "Third World Gay Revolution Preamble." See Ser. 93.
) " Issue of "Mattachine Times" dtd Oct, 1970. See ser. 94.
) " Gay Liberation "A Red Butterfly, Publication". See ser. 95.
) " "Gay Flames" Issue Seven, dtd 11/14/70. See ser. 96.
) " "Gay Journal" issue Vol 1 Issue 1. See ser 97.
TE: 1B2(1) thru (5) were rec'd 11/20/70 by SA [redacted] b7C-1 pac

7C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 7-31-86 BY 3042 PWT/[illegible]

SEMIANNUAL INVENTORY CERTIFICATION TO JUSTIFY RETENTION OF PROPERTY (Initial and Date)

SEARCHED ____ INDEXED ____
SERIALIZED [illegible] FILED [illegible]
Dec 31, 1970
FBI—NEW YORK

Field File # NY 100-167120-182
#42

DOCUMENT 2064

FD-340 (REV. 3-24-69)

NA

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File No. 100-167120-182 (1)

Date Received 11/20/70

From [redacted] (Protect)

(NAME OF CONTRIBUTOR)

[redacted]

(ADDRESS OF CONTRIBUTOR)

5a, b-3

[redacted]

By [redacted]

(NAME OF SPECIAL AGENT)

b7c-1

To Be Returned ☐ Yes ☐ No

Receipt given ☐ Yes ☐ No

Description:

Third World Gay Revolution Preamble

pel 93

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 7-21-86 BY 3042 PWT/LTJ

DOCUMENT 2065

We each organize our people about different issues, but our struggles are the same against oppression, and we will defend it together. Once we understand these struggles, and gain a love for our sisters and br

We each organize our people about different issues, but our struggles are the same against oppression, and we will defend it together. Once we understand these struggles, and gain a love for our sisters and brothers involved in these struggles, we must learn how best to become involved in them.

The struggles of the peoples of the world is our fight as well: their victories are ours and our victories are theirs. Our freedom will come only with their freedom.

Together, not alone, we must explore how we view ourselves, and analyze the assumptions behind our self-identity. We can then begin to crack the barriers of our varying illnesses, our passivity, sexual chauvinism, in economic, our inability to unabashedly love each other, to live, fight, and if necessary, die for the people of the earth.

As we begin to understand our place in this international revolution, and join with others in this understanding, we must develop the skills necessary to destroy the forces of repression and exploitation, so as to make it possible for a new woman and man to evolve in a society based on sensuous love.

We have to understand that we have only one enemy, and that enemy is the people who make profits of our sufferings, fights, and divisions. That people is the ruling class, who run the country.

Therefore, the system must be changed. Socialism is the answer.

WHO WE ARE: WE ARE OPPRESSED THIRD WORLD GAY WOMEN AND MEN

OPPRESSED because we are THIRD WORLD —

THIRD WORLD peoples : being those who make up 4/5 of the world's population who are not North American white-s or of European descent.

OPPRESSED because we are GAY —

GAY peoples : being those who have the developed capacity to love members of one's own sex.

FREEDOM THROUGH THIRD WORLD GAY REVOLUTION

What we want:
What We Believe:

1. We want the right of self-determination for all third world and gay people, as well as control of the destinies of our communities.

   We believe that third world and gay people will not be free until we are able to determine our own destinies. The system must be changed. Socialism is the answer.

2. We want the right of self-determination over the use of our bodies: The right to be gay, any time, any place. The right to free physiological change and modification of sex on demand. The right of free dress and adornment.

   We believe that these are human rights which must be defended with our bodies being put on the line. Our system as it exists now denies these basic human rights by implementing forced heterosexuality. The system must be changed. Socialism is the answer.

3. We want full protection of the law and social sanction for all modes of human sexual self-expression.

   We believe that present laws are oppressive to third world and gay people, and as such, expose the inequalities of capitalism. Capitalism can only exist in an society where there are oppressed people or groups. This must end. The system must be changed. Socialism is the answer.

4. We want liberation women.
   We want free and safe birth control information and devices on demand.
   We want free 24 hour child care centers control by those who use them.
   We want access for women to all educational opportunities.
   We want truthful teaching of women history.
   We want an end to preferential hiring against women and oppressed National Minorities.

   We believe that the liberation of women is a problem for humanity itself, and that regardless of the ideology of some political groups, the struggle must be to abolish capitalism, not to reform men. The abolition of capitalism is a precondition for total emancipation of women, Therefore we must develope an anticapitalist consciousness. The system must be changed. Socialism is the answer.

5. We want the abolition of the nuclear bourgeois family.

   We believe that it perpetuates the false categories of heterosexuality and homosexuality by creating sex roles and sex definitions. The nuclear family propagates capitalism. The women is an instrument of production. Therefore, this system must be changed. Socialism is the answer.

6. We want a free educational system that teaches us our true identity and history, and presents the entire range of human sexuality without advocating any one form or style; that sex roles and sex-determined skills not be fostered by the schools; that language be modified so that no gender takes priority.

   We believe that we have been taught to compete with our sisters and brothers for power, and from that competitive ethic, is grown racism, sexism, male and national chauvinism and distrust of our sisters and brothers. It is every child's right to develop in a non-racist, non-sexist, non-possessive atmosphere which is the responsibility of all people to provide. As we begin to understand these things within ourselves, we attempt to free ourselves of them and our people toward a revolutionary consciousness. The system must be changed. Socialism is the answer.

7. We want full employment for third world and gay people.

   We believe that the government is responsible and obligated to give every woman and man employment or a guaranteed income. Being interested only in profits, capitalism cannot meet the needs of the people. The system must be changed. Socialism is the answer.

8. We want decent housing, fit for the shelter of human beings.

   We believe that this is a basic need and right which must not be denied on any grounds. Landlords are capitalists, and, like all capitalists, are motivated only by the accumulation of profits, as opposed to the welfare of the

   We believe that this is a basic need and right which must not be denied on any grounds. Landlords are capitalists, and, like all capitalists, are motivated only by the accumulation of profits, as opposed to the welfare of the people. Therefore, the
   Therefore, the system must be changed. Socialism is the answer.

9. We want all third world and gay people when brought to trial, to be tried by a peoples court with a jury of their peers from their community. A peer is a person from similar social, economic, geographical, racial, historical, environmental and sexual background. We have been and are being tried by all-white, sexist juries that have no understanding of the average third world gay woman or man.

   We believe that this can never come about in the judicial system as it exists now. Therefore, the system must be changed. Socialism is the answer.

10. We want an immediate end to police brutality and murder of third world and gay people.

    We believe that the only way this can be accomplished is by putting the defense of our people in the hands of the people. The system must be changed. Socialism is the answer.

11. We want all third world and gay men to be exempt from military service. We also want an immediate end to military oppression both at home and abroad.

    We believe that third world and gay people should not be forced to fight in the military service to defend a racist and sexist government that does not protect us. The only true army of oppressed people is the people's army and we believe that third world and gay people should have full participation in the people's revolutionary army. The system must be changed. Socialism is the answer.

12. We want an end to all organized religions because they aid in the genocide of third world and gay people by teaching hatred and superstition.

    We believe that organized religions are an instrument of capitalism, and therefore an e

    We believe that organized religions are an instrument of capitalism, and therefore an enemy of the people. The system must c

    We believe that organized religions are an instrument of capitalism, and therefore an enemy of the people. The system must be changed. Socialism is the answer.

13. We want a new society — a socialist society. We want liberation, food, shelter, clothing, transportation, health care, employment, and utilities for all. We want a society where the needs of our people come first.

    We believe that all people should share the labor and products of society, according to each one's needs and abilities, regardless of race, sex, or sexual orientation. We believe that technology should be used to liberate all peoples of the world. Capitalism, in all its various forms, promotes the domination of one person by another. The system must be changed. Socialism is the answer.

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(CITY AND STATE)

By [redacted] b7C

(NAME OF SPECIAL AGENT)

b7C-1

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GAINS and LOSSES

MINN. U. MUST HIRE GAY

The University of Minnesota may not refuse to hire a homosexual, even if he publicly avowed his homosexuality by applying for a license to marry another man. The decision was handed down by Federal Judge Philip Neville, who issued a permanent injunction against the university.

James McConnell, who was offered a job as head cataloger at the university's St. Paul campus, and Jack Baker, a law student, applied for a marriage license last summer, but were turned down.

On the basis of this, the university's Board of Regents refused to ratify the appointment on the ground that his "personal conduct, as represented in the public and university news media, is not consistent with the best interests of the university."

One regent claimed that the application for a marriage license for the two men indicated an intention to violate the state sodomy law. The judge disagreed, stating that other court decisions had distinguished between "a sexual propensity for persons of one's own sex and the commission of homosexual criminal acts."

"What Mr. McConnell does in his private

CONTINUED

GAYS LOSE FRIEND

Without making public his reasons, Howard Leary has resigned as NYC Police Commissioner. Mr. Leary, who probably did more for the homosexual community than almost anyone else, was one of Mayor Lindsay's most successful appointments.

Leary arrived from Philadelphia at a time when crime was becoming an issue again and a politically motivated "clean-up" of Times Square was getting underway. The "Mayor Wagner type" of politician was still around, hoping that lots of arrests of homosexuals and prostitutes and harassment of gay bars and "porno" shops would distract attention from the rising number of muggings, murders, burglaries, etc.

Ed Koch was running for re-election that year and forced extension of the "clean-up" to the Village, to get the support of the then powerful MacDougal Area Neighborhood Association which was protesting the influx of homosexuals, "hippies" (then new) and others they considered "undesirable."

Entrapment of homosexuals in the Village skyrocketed, with as many as 128 cases being reported to MSNY in one week, not including those not reported to MSNY. Every gay bar in the Village was closed.

CONTINUED

Gary loses . . .

But the "grand clean-up of 1965" was the last, because Leary refused to allow the police [illegible] to [illegible] as a political, [illegible] to [illegible] them [illegible].

Responding to pressure exerted by MENY, Leary [illegible] and its methods. After consulting with Mayor Lindsay, they called a meeting in May of 1966 at which they [illegible] the MENY leadership [illegible] of harassment of homosexuals [illegible] police practices.

Since then no entrapments have been made by the City police, except for a few made on orders of one lieutenant who is now pounding a beat in the boondocks.

The Transit Police, who are not under the City's jurisdiction, finally followed Leary's lead and [illegible] harassment.

Commissioner Leary also ended harassment of licensed, legally [illegible] most of which no longer [illegible] to [illegible] in business. He did try to keep the pressure on the illegal [illegible] that have become the [illegible] of organized crime in New York's gay world.

Commissioner Leary and his aides (particularly Sanford Garelik, now City Council president, and George P. McNamee, Garelik's successor) were always sympathetic and responsive to allegations of police abuse of homosexuals brought by MENY and complaints were always investigated promptly and the situation corrected.

Most of the "new freedom" homosexuals today enjoy in New York can be traced to the police administration which showed concern for the rights of all citizens and recognized that homosexuals are citizens.

Patrick V. Murphy, who will replace Mr. Leary, is the son of a policeman and joined the police force 27 years ago. In the early 1960s, he took a leave of absence to reorganize the corruption-riddled Syracuse Police Department, returned to New York in 1964 as [illegible] police inspector and in 1965, [illegible] to Washington, D.C. and then to Detroit as Director of Police.

Murphy is widely respected as an honest, liberal, but tough cop. He won high praise from the leaders of Washington's black community, and word received by MENY from homosexuals and gay bar owners in Detroit indicates that he has been doing with the gay community [illegible].

Must hire gay . . .

[illegible] should not be his employer's concern unless it can be shown to affect in some degree his efficiency in the performance of his duties," the judge continued.

The applicant is "otherwise qualified," Judge Neville noted, citing the fact that the University did not challenge the man's qualifications for the job. The ruling is tantamount to an order to the University to hire McConnell and the job is being kept open until the University's appeal is heard and a decision received by the Circuit Court.

McConnell said he was "very pleased" and "definitely expected" to go after the job.

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Editor . . . . . Brian Dickenson

TAX DEDUCTIBLE FOUNDATION

For years, MENY's more prosperous members and friends have been promising that if we ever obtained tax-deductible status, they would make substantial contributions.

Well, now we have it. So let's see the checks come rolling in.

At the recent NACHO convention in San Francisco, the MENY delegation got acquainted with people from One, Inc. in Los Angeles, and they will share their Foundation, The Institute for the Study of Human Resources, with MENY. Tax deductible contributions can be made to the Institute and the money will be returned to MENY in the form of grants for projects we want to carry out.

The Institute was incorporated in California in 1964 to encourage and foster the investigation of various types of human behavior and to advance the education and training of persons who would then aid those having behavioral patterns which might result in social disorientation; also to gather and analyze data from the fields of anthropology, biology, medicine, law, religion, etc.

One of the greatest needs in this city is for a gay community center, which would require the acquisition of a large building. It should not be impossible, through tax-deductible contributions, to raise money to acquire such a building. Or it could even be that someone now owns a building which is too run down to warrant remodeling for apartments, for instance, but which could be donated and the tax benefit for the contributor would approximate what he could sell it for. MENY members could do a lot of the necessary remodeling themselves.

Such a building could be not only a community center, but could provide space for the MENY library, the largest and most comprehensive in the country on homosexuality, which should be available to researchers.

There are a number of smaller projects also being considered, and the donor can specify the allocation of his contribution, or leave it unassigned for use at MENY's discretion.

In Los Angeles, the Institute is embarking on a project to give wide publicity to the Hooker Report, which the Federal government is now trying to push aside in the hope that the public will forget about its far-reaching recommendations favoring homosexuals. The present administration is not happy with the ideas of Dr. Hooker and her colleagues on the Task Force and would just as soon forget the whole thing. The Institute plans to see that this does not happen.

The Institute has close connections with the Erickson Educational Foundation, and Mr. Reed Erickson of the latter foundation is president of the Board of Directors of the Institute. The Institute has a National Advisory Board of Trustees whose members include Dr. Harry Benjamin, the Rev. Canon Walter Dennis of New York's Episcopal Cathedral of St. John the Divine, and author Christopher Isherwood. The late Daisy Borden Harrison was also a member.

We hope MENY's members and friends will take this opportunity to begin making contributions immediately. Any amount from $10 to $10,000 (and up!) will be gratefully received and put to good use.

There is no question about the status of the Institute -- members of the MENY delegation visited with the Board in Los Angeles and were given complete information. A copy of the articles of incorporation and by-laws of the Institute is on file at the MENY office and available to anyone who wishes to see it. Also, MENY has checked the status of the Institute with the Internal Revenue Service.

Contributions may take many forms. Checks, money orders and cash are welcome, as well as stocks, bonds and other kinds of securities, or buildings. Money contributions should be sent first to MENY, 243 West 23d Avenue, New York City 10023, to be forwarded to the Institute for the Study of Human Resources. Checks, etc. should be made out to the Institute. Negotiations for the transfer of real property should also be carried on first with MENY.

LOITERING LAW UNCONSTITUTIONAL

Judge Alfred A. Kleinman of the NYC Criminal Court has ruled unconstitutional a section of the state's loitering law which permits police to arrest persons they suspect of criminal behavior as of plans for criminal conduct.

Judge Kleinman called the action a "subterfuge" for the police to arrest and search citizens without probable cause. "Suspicious acts observed by officers may be as consistent with innocence as with guilt," the judge observed.

The section of the law in question allows the police to arrest any person who "loiters, remains or wanders in or about a place without apparent reason and under circumstances which justify suspicion that he may be engaged or about to be engaged in crime." If the suspect refuses to identify himself or fails to give a reasonably credible account of his conduct and purpose, the law says, he is guilty of loitering.

The case which prompted Judge Kleinman to rule the section unconstitutional involved a man arrested for loitering in the lobby of a city housing project. Then searched, the man was found to have drug apparatus and burglar's tools in his possession. He was charged with loitering and various counts of criminal possession. His lawyer moved for dismissal on grounds of illegally-obtained evidence.

Judge Kleinman's ruling binds neither the other courts in the state nor his fellow judges on the Criminal Courts bench unless the decision is upheld on appeal. The Attorney General's office has not yet decided whether to file an appeal.

The courts have previously upheld other sections of the loitering statute, including those which prohibit loitering "for the purpose of committing, attempting to commit or soliciting another person to commit a lewd or sexual act," and publicly appearing in drag.

The section of the loitering law dealing with "lewd or sexual acts" makes it a crime to "remain in a public place for the purpose of committing" a "lewd or sexual act." The law, legal experts argue, is of dubious constitutionality since it forces the police to guess what a person's purpose is in remaining in a public place. Accordingly, the District Attorney's office has not prosecuted any cases of homosexual solicitation for several years.

The police now and again make a series of arrests under the law, claiming they have no choice but to enforce the law so long as it

continued

Three groups and eight individuals in the San Francisco Bay area have filed suit in the Federal District Court of Northern California in an effort to overturn two sections of the California Penal Law.

The two sections, 286 and 288a, forbid oral and anal intercourse. Sec. 288a carries a 1-15 year sentence for oral sex, and Sec. 286 provides a maximum sentence of life imprisonment for anal intercourse. No distinction is made between homosexual and heterosexual couples.

Named as defendants in the suit are the police chiefs of San Francisco, Berkeley and Oakland; the sheriffs of Alamada and Marin Counties; and the District Attorneys of San Francisco, San Mateo, Marin and Alamada Counties.

The class action was filed on behalf of the Society for Individual Rights, the Sexual Freedom League and the Modern Sex Institute, three groups representing homosexual and heterosexual people, and each of which may have advised its members to violate the statutes.

The eight individuals include Larry Littlejohn, former SIR president, and his lover, Ernest Reed, who are listed as a homosexual couple with a relationship of "love and affection, bonded by strong feelings of mutual respect, devotion and fidelity." They claim the laws "prevent and stifle fundamental expressions of love and affection between homosexuals."

Mr. and Mrs. Charles Blair are a heterosexual married couple who engage in oral intercourse and fear prosecution if caught. James Foster and Donald Lundgren have already been arrested for oral copulation.

The last couple, known mysteriously as "Doe One" and "Doe Two", are described in the brief as "an unmarried heterosexual couple who are living together in a commonlaw relationship as husband and wife."

All of the plaintiffs charge that California's laws violate their rights under the First, Fourth, Ninth and Fourteenth Amendments.

Loitering law

is on the books. When the courts won't hear such cases and the prosecutors won't prosecute them, the police claim, they are cast in the role of villains. The legislators should get rid of laws that are unenforceable top police officials claim, and get the police out of the business of enforcing private morality, thus releasing them to deal with more important police matters.

In a recent interview, former Police Commissioner Howard Leary pointed to the ridiculousness of his men chasing prostitutes and homosexuals while the number of muggings, robberies, murders and bombings in New York spiral upwards.

Legal observers hope the Attorney General will appeal the decision and perhaps open up a re-examination of the entire loitering statute.

Expansion Fund

MSNY members are being asked to contribute to an Expansion Fund aimed at offsetting rising costs of operation. The recently formed Action Corps is undertaking a program of public relations to remind the homosexual community of Mattachine's policy of full service. The effort is being notably successful, but has increased consumption of office supplies, printed materials and other expenses. Our office rent is going up and so are the costs of publishing the newsletter.

Now we're asking for donations of any amount, to help insure that MSNY's services and counselling facilities will be here when you need them. Donations will be individually acknowledged. The Expansion Fund is separate from the tax-free Foundation. Our appeal here is for funds for operating expenses, and Foundation donations cannot be used for that. Make your check payable to MATTACHINE SOCIETY OF NEW YORK, INC.

Around The Movement

The Rev. Troy Perry's charisma made him a dominant figure at the NACHO convention. At a committee meeting, he mentioned that many people are curious as to what a preacher does in bed. Steve Jordan, Troy's lover, tells them, "We take off our clothes, put a Bible between us on the bed, and each of us puts one hand on the Good Book. We lay like that until we reach orgasm."..... GIR and other San Francisco homophile groups are picketing Macy's daily to protest entrapment in the men's room. They don't defend public sex, but do oppose entrapment. The demonstration is costing Macy's a fortune, both in cash and good will. Many gay people have closed their Macy's accounts (in San Francisco and also in New York and New Jersey), and the store pays $800 a week for security guards to keep an eye on the place and to keep traffic flowing..... The May's Stores in Los Angeles also practice entrapment in the men's rooms, using cops who sit in doorless stalls in the toilets masturbating. When a passerby shows interest, he is arrested. The Christopher Street West Committee is protesting, and has been joined by a new group called MOM - Mothers Opposing Masturbation.....Because of poor health, Jim Bradford has resigned as president of Mattachine Midwest. He's replaced by Tom Ervin, who moderated the NACHO chaos so well.....GAY POWER, New York's "radical" gay newspaper, is dead.....The Gay Activist Alliance has taken up anonymous activity (guerilla warfare?). Finding that their recent "raps" of Mayor Lindsay at the Met opening and during an anti-Vietnam war speech cost them friends and followers, the group attacked the gay (and straight) press for telling that GAA did it. They don't want it known that they're going to "rap" HARPER'S this month, either. If it succeeds, they'll take the credit; if it's a flop, they'll blame the Gay Liberation Front as they did when their demonstration last month turned into a riot.....A positive demonstration was held in Provincetown on Labor Day where about 150 people marched, as Richard York of the Homophile Union of Boston put it, "for human liberation."..... A veteran homosexual leader defines the difference between the "radical" homosexuals and the old-line "militants" this way: "The old-timers used to wail about how homosexuals were mistreated, collect examples of mistreatment, and look for a pat on the head from preachers, politicians and public figures. Just about the time these groups discovered the joys of being gay and started emphasizing the good side of gay life, the "new homosexual" came along. He bemoans homosexual oppression and collects examples of oppression. He looks to Panthers, radicals and public figures for a pat on the head. When they start finding that 'Gay is Good,' somebody else will come along and moan about how 'Gay is Suffering.' There are always two homosexual movements: one for those who are gay and happy, and one for those who are gay and miserable.",.....CALIFORNIA SCENE is an entertainment magazine akin to but gayer than New York's AFTER DARK. Samples are 50¢ each from Sagittarius Publications, P.O. Box 26032, Los Angeles, 90026. It's a must for anyone going to California, as it has maps and info about the gay scene in the state.....Steve Jordan has formed the first homophile organization for Mexican-Americans. Called UNIDOS, the address is P.O. Box 1154, Huntington Park, Calif., 90255.

CHURCH DIRECTORY

Church of the Holy Apostles
(Episcopal)
28th St. & 9th Ave.

St. Mark's-in-the-Bouwerie
(Episcopal)
2nd Ave. & 10th St.

Church of St. John the Evangelist
(Episcopal) (Society Fathers)
33 Bowdoin St. Boston, Mass.

American Church
(non-denominational)
28th St. & 9th Ave.
Father Clement Sun. 8:00 P.M.

Holy Cross Church
(Episcopal)
Calle Escuadra Acapulco, Mexico

Agnew: Father & Son

[illegible] parent can be a severe [illegible] parent who is not only a famous, [illegible] Randy Agnew must think so.

[illegible] contemporary muckraker, Jack Anderson, [illegible] President's son had left his wife and [illegible] There is no evidence that [illegible] but the more sensational journals [illegible] of the old Confidential [illegible]

[illegible] reader was the Village Voice [illegible] of the story was characterized [illegible] A certain Arthur Bell shot down to Baltimore to harass Spiro Agnew's old Agnew and his hairdresser friend. [illegible] even surpassing that professional gossip [illegible] be summed up in three paragraphs:

"Well, my dear, that hairdresser has a pretentious, [illegible] know what Bieber said about that kind?" [illegible] says, and has [illegible] a girl in the picture, but we know that's just window dressing. [illegible] everybody knows about male hairdressers - the very words [illegible]

"Randy says he and the hairdresser are just friends, and he was only living in the hairdresser's spare room until his own house was ready for occupancy. I ask you - what [illegible] - excuse me, male hairdresser (ugh) - would do a favor for a handsome [illegible] unless [illegible] on behalf of them?

"So. Embarrassing to have a queer in the family, [illegible] disgusting [illegible] Wouldn't that peak old Spiro to be so [illegible]

[illegible] the wedding, but [illegible] the only other guest, [illegible]

Legal Glory Holes

SCREW ("The Sex Review") runs a regular column titled "Legal Bullshit," but don't be put off by the title. It's prepared by a knowledgeable lawyer who keeps his readers abreast of the latest decisions in the area of sex, particularly obscenity.

A recent column detailed a Minnesota Supreme Court case dealing with "glory holes." The manager of a St. Paul department store found holes cut in the partitions between the stalls in the men's room. He didn't know what they were for, so he asked the local police, who did. They drilled their own holes in the ceiling, the better to watch the action below.

Catching a man with his penis through a hole and a man on the other side fellating him, the police swooped down from their perches and made two sodomy arrests. The lower courts convicted, but the Minnesota Supreme Court dismissed the indictment on the ground that evidence of wrongdoing was illegally gained.

When a person enters a toilet and closes the door, the Court said, he is entitled to privacy. If the store wishes to stop homosexual acts from taking place, they have the option of blocking up the "glory holes," taking down the doors on the stalls, or posting signs stating the room is under surveillance. "But as long as the facilities are provided by the store wherein users have privacy," the court held, "the destruction of that privacy without the consent of the users is improper."

It is unfortunate that the Vice President's politics have chosen to use his son to embarrass him. It is unfortunate for the gay community that they chose to do so by dragging out all the old stereotypes and insinuations. Not every male hairdresser is gay, and even gay male hairdressers have been known to do [illegible] men without payment "in trade."

The victim is Randy Agnew, an innocent bystander. Whether he is gay is nobody's business and the details of his private life are nobody's business. Whether he supports his father's politics (and there is no indication [illegible] in his own business. To drag

continued

Randy Agnew . . .

him and the details of his life through a smear campaign aimed at his father is unfair and outrageous. Arthur Bell and the others are playing sexual politics, as the late Joe McCarthy did, and the Goldwaterites did in 1964 with poor Walter Jenkins, but at least Jenkins and the McCarthy victims were in government, and Randy Agnew is a private citizen.

In addition to hitting Spiro Agnew below the belt (and one doesn't have to like his politics to call "foul" for that), ruthlessly exploiting and perhaps ruining Randy Agnew's life, the authors of such articles perpetuate the negative view of homosexuality to make sure the Vice President is embarrassed. One might expect that of some authors, but Arthur Bell, who wrote the Village story, is gay and active in the movement through one of the Village organizations. He, at least, should have known better.

GAY LOBBYIST

Jerry Curtis of Philadelphia registered with the State House in Harrisburg, Pa. in early September as a lobbyist for four homosexual organizations in that state.

The Allentown Morning Call and the Bethlehem Globe-Times published news items about the registration and the Allentown paper wrote up Le-Hi-Ho at some length.

According to the news stories, Curtis is the first registered lobbyist for the homophile movement in the country, and his job is to try to organize the political power of what are estimated to be the more than 700,000 homosexuals in Pennsylvania.

Filing on behalf of Le-Hi-Ho, the Homophile Action League of Philadelphia, Mattachine of Pittsburg and the Gay Union League of Philadelphia, a statement was issued in conjune-

continued

MONEY & McCLUSKEY

The Buchanan case which, if it was taped, would force the Supreme Court to rule on the constitutionality of the nation's sodomy laws, appears to be fizzling. The attorney, Henry McCluskey of Dallas, has asked the Court NOT to hear the case on the ground that the State of Texas was two days late in filing its brief. The lawyer who mounted the case and asked our help to get it to the Supreme Court is now trying to scuttle the proposed test.

If McCluskey's motion is granted by the Court, the Texas sodomy law remains knocked down, Buchanan remains free, and the situation stands where it first stood when McCluskey called on all of us to contribute to his test case. More than $4,000 was raised for McCluskey by individuals, homosexual organizations and various gay publications.

The money has been used to pay McCluskey's fees and expenses and to provide Buchanan with money to live on until he could get a job. Work done on the amicus curiae brief which was to have been filed by the former MACHO Legal Committee (now the independent National Legal Committee for Homosexual Law Reform) will, if the case is thrown out, be used in other cases now on the way to the Court.

McCluskey's stand is that he should stop the case from going to the Supreme Court because his client is now free, the Texas law is unconstitutional and "all" that could be gained from a Supreme Court review would be a possible decision that all laws that invade sexual privacy are unconstitutional, or that the Court might reverse the lower court and return Buchanan to jail (which most legal observers consider highly unlikely.)

The Texas legislature, of course, is still free to enact a new sodomy law that will avoid the previous broad wording. According to The Advocate, Speaker Ben Barnes of the Texas legislature favors a law which does not concern itself with what adults do sexually in private.

Many of those who provided funds to McCluskey are unhappy about what they call his "cop-out." They note that the lawyer asked for funds for an appeal and the money came in.

When Buchanan had to be gotten out of jail and supported until he could find work, funds were donated for that -- much of the money raised by the Metropolitan Community Church. If the Buchanan appeal is to be dropped, many donors feel, the money should be assigned to other cases now in preparation.

This is not the first time funds have been raised for a particular case and sent directly to the attorney involved. Nor is it the first time a dispute has arisen over disposition of the funds.

So far as is known, over $4,000 was raised for the Dallas case and only McCluskey knows the actual amount because most of the money was sent directly to him. No one else has a record of the funds raised. Obviously, those who donate have a right to know how the money was used.

CONTINUED

Gay lobbyist

tion with the registration defining the groups' intent as "in a variety of fully legal ways to improve the legal and social status of the homosexual."

Curtis told the papers that the group had "found that the Human Relations Commission is ignorant as far of the problems we face." He admitted he is "not optimistic" about getting the commission involved with homosexual problems but hopes to educate them.

At Bob Milne gave a swinging sermon at the elegant East Side nonsectarian Community Church, 40 E. 35th St., Sunday, August 23rd, to a congregation of Universalist-Unitarian young adults. "The Future of Homosexuality" was the topic, in which were contrasted the homosexual virtues by our Vice President, Bob Milne.

LEITSCH to BERMUDA

MSNY's Executive Director, Dick Leitsch, will be among the speakers at the 1970 Conference sponsored by the Young Presidents' Organization. He will join Dr. Mary Calderone of the Sex Education and Information Council of the U.S. and Ellen Willis of the women's liberation movement, in a panel discussion of "Sex Mores and Human Sexuality."

The Young Presidents' Organization is an international organization open only to men and women who became presidents of their companies before they were forty. The group's purpose is to offer programs to assist members in enlarging and improving their management and leadership skills, and to provide opportunities and inspiration for self-development in all areas of personal and public responsibility.

The 1970 YPO conference will be held in Bermuda in mid-October and is designed to give an overview of the currents of thought in the modern world under the general title of "Crosscurrents." Panel discussions will cover such issues as "Defense Dollars," "Separation/Integration/Intermarriage," "The Drug Scene" and "Sexy and Significant Movies" (screenings followed by discussions of the films.) The opening discussion is entitled simply "Crosscurrents" and will cover the general issues of the modern world.

Panelists who will participate in the discussions include a widely varied group: Allen Ginsberg, Dr. Billy James Hargis ("Conservative Christian, anti-Communist evangelist"), William Kunstler (attorney for the "Chicago 7"), Dr. Carl McIntire (Right wing preacher, recently in the news for his "Victory March" in Washington), Sam Brown, Jr. (National coordinator of the Vietnam Moratorium Committee), Claude Brown (author, Manchild in the Promised Land), David A. Keene (National Vice President of Young Americans for Freedom) and others.

Money and

A proposed solution is that all money from fund-raising projects be funneled through a national organization, like the National Legal Committee, which now has a connection with a tax deductible Foundation. (This would give the donor a tax break.)

A national organization can publish regular financial reports showing donations and how the money was disbursed. Financial statements would be sent to all donors and homosexual organizations and published in the homosexual press.

This, proponents claim, is the only way to bring financial responsibility to the area of fund raising for test cases.

Around The Arts

Opening in New York in late November: THE DIVORCE OF JUDY AND JANE, a play set in an East Side duplex with a cast of seven women. All, they say, are lesbians what Boys in The Band did for male homosexuals. B.P. Writing about it.....ROOMS is the first entry in the "gay play of 1970-71" sweepstakes. The SRO top, tare-chested ads, and other indicators hint this might be another of those plays that never officially open, previewing forever to escape the reviewers' comments.....Jennella Fielding, darling of Britain's gay set after her role in VALMOUTH will make her American debut in COLLEEN when that [illegible] reopens at the Eden Stewart.....

The late gay playwright Joe Orton, whose WHAT'E BUTLER SAW is ending a year's run, is [illegible] esented on the screen with ENTERTAINING MR. SLOAN. Critics place it with SOMETHING FOR EVERYONE, FIVE EASY PIECES and THE LANDLORD, as one of the best films of the year. SOMETHING and MR. SLOAN are very gay, FIVE EASY PIECES has a pair of fantastic lesbians, and THE LANDLORD has nothing gay but boasts marvelous camping between Lee Grant and Pearl Bailey.....Columbia is re-issuing LAWRENCE OF ARABIA, this time emphasizing the homosexual content.

Danny LaRue, Britain's top female impersonator, recently profiled and his act reviewed by Clive Barnes in the TIMES....Angelo D'Arrigo wrote the screenplay for the new sex film BARBARA.

THE LORD WON'T MIND remains on the N.Y. Times best seller list.....W.H. Auden's COMMONPLACE BOOK, billed as autobiography, is on [illegible] stands, as are two new biographies of Jean Cocteau. YOU MIGHT AS WELL LIVE is the biography of poet Dorothy Parker, author of several Sapphic verses and poet laureate to the set in the 1930s.....GERTRUDE STEIN ON ASCO is out for the Christmas trade... Gerald Walker's CRUISING, a novel about last year's gay murders, is selling well, as is THE LOVE THAT DARES NOT SPEAK ITS NAME, a history of homosexuality in Great Britain.

Flip Wilson brings drag to television.... CBS's MEDICAL CENTER premiered with a story about a gay doctor.....PERFORMANCE, starring Mick Jagger and James Fox, in a story with heavy homosexual implications, continues to do a good business while the debate goes on in the TIMES as to whether it really is "the most loathsome film" of all time, as John Simon said.....Tobias Schneebaum's KEEP THE RIVER ON YOUR RIGHT is available in paperback now (Evergreen Black Cat books, $1.95). It's a must read book about a jungle explorer who stumbles on a gay Indian tribe in South America and is something of a factual SONG OF THE LOCK. Don't miss it.

GAY AWARDS

Two prestigious awards, the C. Wright Mills award in sociology, and the Associated Press Award for Broadcast Journalism, went to people who focused on homosexuality last year.

The N.B.C. program "For Women Only" won the AP award for 1969 for its five-part series on homosexuality. Hosted by Aileen Sparinen, the series included MENY's Dick Leitsch on the panel, which also included a doctor, a lawyer and a lesbian.

The shows, telecast five consecutive days at 9:00 A.M., were directed primarily to housewives, but won accolades from the gay community as well for their honesty and objectivity.

The highest accolade the American Sociological Association can give is the C. Wright Mills Award. This year it went to Laud Humphries for his study of furtive sex entitled "Tea Room Trade."

Dr. Humphries spent five years researching his book, standing around public toilets acting as a lookout for persons having tea-room sex. He identified with them and later used a pretext to meet them.

Most people who engage in that kind of sex, Dr. Humphries found, are solid citizens, respectable, hard-working, married, uptight about sex and politics, and very likely to flatten your nose if you accuse them of being homosexual. "Tea Room Trade" was published by Aldine Press.

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AROUND the MAGAZINES

HARPER'S (Sept. 1970) carried a lead article entitled "Homo/Hetero: The Struggle for Sexual Identity." Author Joseph Epstein has excellent liberal credentials, having written for Commentary and The New Republic, and being presently engaged in writing a biography of John Dos Passos for Quadrangle Books, the publishing arm of the New York Times.

His Harper's article has been damned by some as a virulent piece of anti-homosexual propaganda, taken in stride by others who view it as progress of a sort. For once, the latter group claims, somebody has written an article on how "bad" homosexuality is without hiding behind scientific titles or the sacred skirts of the church.

He's just a guy who fears homosexuality and tells why. His reasoning may seem illogical rationalization, and he may seem terribly insecure and, in fact, sick. But he tells it like it claims it is.

Reaction to the movement has ranged from the self-styled "militants" who are ready to take over (or burn down) Harper's for daring to publish the article, to the more reasonable people who welcome the opportunity to see how a man becomes anti-homosexual and what directions the movement will have to take to help such people.

The "Colorotq" section of the N.Y. SUNDAY NEWS used several pages of its August 23rd issue on an interview with Dr. Lawrence Hatterer (who appeared a few years ago on the David Susskind Show with Dick Leitsch). Titled "Homosexuality CAN BE Cured," the emphasis is on what's wrong with homosexuality. (It's "unnatural," "frightening," or may be caused by Women's Lib.)

Dr. Hatterer differentiates in his book, "Changing Homosexuality in the Male", between "happy homosexuals who should be left alone" and "unhappy ones who should visit a therapist and investigate the possibility of a change." That distinction is played down in the NEWS article, perhaps to fit the editorial bias of the paper or the interviewer.

FAMILY CIRCLE (July, 1970) featured an article by Barbara ("Growing Up Straight") Wyden, titled "How To Raise Your Son To Be A Real Man." Mrs. Wyden recounts some case histories which seem to indicate that boy-children don't want to be like their daddies if their daddies are all hung up on male sex roles, and that a bad heterosexual example from the parents tends to make children distrust the heterosexual life style. She calls homosexuality "pathological" and considers it a sickness, as though good mental health consists of emulating a bad example.

Mrs. Wyden spells out four "guidelines" and four "suggestions" to help bring up a "manly boy" (what a 19th century phrase!). The four guidelines had better be titled "how to have a happy marriage" and the four "suggestions" come down to "don't panic your son into gay life." It's a good mixture of fact and fiction, caring and placebo, and

CONTINUED

The magazines . . .

probably won't do anybody much good, though it made a buck for Mrs. Wyden.

Several articles on the movement appeared this month, all of which were so obviously biased and propagandistic that they lost any claim to being taken seriously. Edward Sagarin (nee Donald Webster Cory) wrote "Beyond the Gay Liberation Front" for THE REALIST (No. 87).

Sagarin/Cory, now in his dotage, attempts a cutesy put-down of the Gay Liberation Front, taking swipes at Mattachine and DOB along the way, purposely misrepresenting positions, creating non-issues, and putting down ideas which he invented back in the days when he was in the movement. (Example: that homosexuals constitute the nation's second largest minority group, an idea that first emanated from Cory's book.)

"Beyond the Gay Liberation Front" may be the silliest bit of writing Sagarin/Cory has done since he wrote his doctoral dissertation on the homosexual movement, using as his prime "source" Donald Webster Cory, and filling page after page with "interviews" of Cory by Sagarin. Perhaps his bosom buddy, Dr. Albert Ellis, might have something to say about this weird form of schizophrenia.

Leo Skir, who floats in and out of the movement every few years finding material for articles, floated into GAA and produced two articles for the September issues of EVERGREEN REVIEW and MADEMOISELLE.

As in his other writing on the movement over a ten-year span, Skir informs us that the homosexual movement is Just Getting Off the Ground, and there is A New Militancy Afoot. If you saw last December's ESQUIRE article, you can skip these two. The only new point Skir makes is a class distinction. The "upper" class have more money than their parents, stay home, smoke grass and listen to stereo. The "lower" class go home from work at five, "shower, shave again, and go to a bar to socialize."

Mattachine gets credit for being around first and GLF gets written off. The rest is cliches and generalizations. ●

Sex and the Law...

"Sex and the Law' is the subject of WNBC-TV Channel 4's "For Women Only" which will be broadcast in five successive half hour segments Monday through Friday, October 26-30, throughout New York, New Jersey and Connecticut. (Affiliated stations are also transmitting. Check local listings.)

Aline Saarinen is the moderator for the 5-guest panel representing a wide spectrum of opinion about the social value or harm resulting from statutory laws against private consenting adult sex acts, or "crimes without victims."

Participating panelists are Robert V. Sherwin, liberal attorney and author of "Sex and the Statutory Law"; John J. O'Hara, V.P. of the National District Attorneys' Association; Ellen Sander, free lance writer on the youth scene; Anne Paolucci, Ph.D., St. John's University; and for the first two segments, a female ex-prostitute from the Fortune Society. Bob Milne, vice president of MENY, is the fifth panelist for the last three telecasts, October 28, 29 and 30. The entire program was video-taped in a marathon session September 29.

Pretty, vivacious, young Miss Sanders pulled no punches in proclaiming the credo of the New generation. Live and let love -- let freedom and the bed springs ring - king size, queen and regular.

Attorney-author Sherwin slyly underscored and scoffed at the hypocrisy and irrationality of anti-sex laws. He chipped away at the anti-erotic establishment edifice founded on sand and insanity.

Surprise of the partisan panel, however, was D.A. O'Hara, Irish Catholic, dad of 7, middle-aged, middle class, middle America personified. Instead of being a crusader for conservative mores, he cautiously conceded the need for progressive legislation and realistic handling of prosecutions for sex law violations, proving, most significantly, that even Babbits are capitulating to sexucation!

CONTINUED

T.V. . . .

Anti-Annie Paolucci was the flat-chested beady prize panelist of the show, preaching the [illegible] platitudes of the typical psychiatrist, paranoid, irrational, irrelevant, [illegible] generalizations founded solely on religious [illegible] and a smattering of other [illegible]

She had assumed a steadfast virgin against impregnation by any and all modern knowledge, of Ph.D. product of the nunnery of know nothingness. "Perversion," "unnatural," "sin," "punishment" — old embellishment, archaic, [illegible] long relegated to the shit list of sociological, sexological and [illegible] thinking were [illegible]

Mattachine's representative countered her "unnatural" charge with statistical facts proving that the incidence of homosexual and variant heterosexual behavior would make all meet the entire human and animal population. "Unnatural" according to [illegible]

When she pushed punishment (instead of rehabilitation or social protection) as a valid motive for legal prescriptions, Bob laid bare the psychotic sexual [illegible]

At another point, when Milne charged that graft, blackmail, bribery, extortion, [illegible] collusion, mugging, rapism and murder of homosexuals would largely disappear if these discriminatory laws were abolished, the D.A. and the puritanic Paolucci said they would prefer to have what social "good" would [illegible]

When V.S. reported that they were using homosexuals play [illegible] is a positive good, he left no doubt. [illegible] Bob statemented, the greatest good would be that the constitutional and fundamental human rights of millions of homosexuals would be restored. Milne said this with such emphatic moral outrage that the D.A. [illegible] silent, subdued, and for once, Anti-Annie's mouth was as tight as her thighs.

[illegible] and revealing of all, however, was the [illegible] behavior, the intermission interplay of the panelists particularly Paolucci — Anti-Annie's [illegible]

(she was really uptight more ways than one when graduate psychologist Milne reminded her of the phallic substitute implications); her reaction when she mentioned her Italian-American activism and Bob expressed warm regard for Italians (her sour-dour expression defrosted slightly, but refroze instantly when he added, "Many of my favorite boy friends are Italian"); when M.C. Aline cracked (regarding the several aspirins Miss Sander consumed during the taping) that NBC should be showing Bayer commercials and Ellen ripsted back that Paolucci gave her a pain in the aspirin; Paolucci's consternation at the thought of what unknown commercials might be broadcast with her unwitting cooperation — Ex-Lax, Enter, contraceptives, United Fruit phallic bananas — horrors!; but best of all was when one of the cameras caught fire inside and an acrid odor filled the studio just after Milne had exposed the repressed sexual sadism of people like Paolucci, who promoted punishment for its own sake, and Attorney Sherwin subtly zapped Anti-Annie by whispering to her, "I thought that was you burning."

★ ★ ★

Members of Le-Hi-Ho taped a talk show program in late September for the college radio station on the campus of Lehigh University in Bethlehem. This was a real break for the homophile group in this area and they feel very good about it, especially because the people at the station were friendly and [illegible] interested.

HOMOSEXUAL "MEDICAL CENTER"

Most TV shows are formula oriented and directed toward "middle America." One such is "Medical Center," but on the September 23rd broadcast, something both stimulating and courageous occurred when the writers intelligently introduced a segment concerning discrimination against homosexuals.

The show concerns a scientist (Paul Burke) working on a leukemia treatment. To save the life of a young girl (Pamela Murray), the hospital board must vote on whether to try the treatment. When a bigoted member of the board (Andrew Duggan) receives a smear letter concerning the scientist's alleged homosexual proclivities, he votes his prejudice rather than on the researcher's abilities.

The distraught researcher is confronted by the dying patient's doctor (Chad Everett) who pleads with him to continue his experimentation and fight the rumors. At this point, the expected cop-out does not occur. The scientist admits it. "It's a fact. I am a homosexual."

The show continues along positive lines. The doctor (Jesse Daly) who hired the researcher in the first place defends his position. "I knew he was a homosexual when I hired him. But I was interested in his research, not his private life." When the board meets again, the prejudiced member continues his vendetta but the vote for the new treatment is carried by a colleague who states that he is voting not for the treatment but against "hardening of the brain."

Even more interesting than the plot development, however, is the change that occurs in the homosexual's estimate of himself. Until the smear letters start circulating, he has been involved in a cover-up relationship with a female doctor (Salome Jens). Now he admits that he is using her, that he is sorry for hurting her and that he is ready to accept his sexual orientation and stop leading a double life.

No mention is ever made of homosexuality as a sickness or a disease. The word "cure" is used once, but not in the conventional way: "A cure!" says one of the doctors. "I wonder if we can develop a cure for ignorance and intolerance?"

The homosexual community should be grateful to the producers of this "Medical Center" segment, but not to the network which carried it. Ironically, CBS is presently involved in a homosexual witch hunt of its own. But there is one major difference - CBS's vendetta is not a fictional situation with a happy ending. It is all too real.

--Bob Ansel

★ ★ ★

The U.S. Supreme Court has opened its fall session by refusing to review a case from California involving the homosexual's right to assemble. A California bar owner had his beer license revoked because he served homosexuals and the revocation was upheld in the California courts. Now the Supreme Court refuses to hear the appeal. Things don't look good at the top for the cause of homosexual civil rights.

★ ★ ★

Saul Segal and Frankie Quinn are giving their annual pre-Thanksgiving costume ball in the Grand Ballroom of the Hotel Diplomat on Friday, November 20. There'll be cash prizes and trophies for many kinds of costumes, two dance bands and a floor show. Don's forget this one.

★ ★ ★

At the time of the NACHO convention in San Francisco, a GLF newsletter reported that the GLF in Portland, Oregon, was going to force all gay bars in the city to "pay off" by contributing to the GLF. We've always said -- there's nothing like working with the system.

★ ★ ★

BOOK BEAT

Gerald Walker: CRUISING. N.Y. Stein & Day [illegible]

Many months ago the homosexual community, (at least that portion of it which reads this publication) was shocked by a series of brutal murders committed in New York's gay cruising areas. The killings involved vicious, multiple stabbings, sexual mutilation, and other irrational violence that indicated the killer was a sadist "queer hater."

The rest of the gay press ignored the murders and the major papers revealed no detail, reporting, if anything, only that the murders had been committed. But Gerald Walker, prize-winning journalist and an editor for the New York Times Magazine, evidently knew the details, which obviously inspired this book.

The circumstances of the killings in real life and in CRUISING, what the police call the m.o., are similar. The details match what the police told MENY leadership about the crimes. Even some of the characters sound familiar (The Captain in charge of the investigations in the novel sounds much like the officer who really investigated these crimes.)

Perhaps because these similarities abound, the novel rings so true or maybe this is another instance of the In Cold Blood type of reporting. Whatever the case, CRUISING is a powerful, unforgettable novel which sent one reviewer (John LeRoy of GAY) into almost a paranoid fit, leading him to come close to advising all gay people to give up cruising themselves. A book that can do that is a powerful book indeed!

CRUISING has two major characters: the murderer, a student at Columbia who, for complex psychological reasons, kills homosexuals almost as casually as other people masturbate. As you will see when you read the book, the comparison is apt.

Pitted against the killer is John Lynch, one of the rookie cops assigned to impersonate homosexuals to try to capture the killer. His job is to live in, move around and learn the gay world, even to almost becoming gay himself, to the extent that he is to participate, actively and passively, in homosexual acts, and to do anything he can to lure the murderer out of hiding.

Lynch and his fellow officers on this detail don't know each other. Like the people in the film, The Tenth Victim, the cops never know when they've found each other, an innocent homosexual, or the murderer, so the duty is not as pleasurable as a gay reader might expect it to be.

One of the more interesting parts of the book has to do with Lynch learning his way around the gay world, trying to muster his courage to cruise, worrying about having an erect relaxed, etc. Anyone who came out himself will immediately identify.

The paths of the hunter and the hunted cross and merge, and a strange relationship of roles and identities emerges, sometimes even approaching the Dostoyevsky. To continue the film analogy, there's more than one touch of Hitchcock in this book, too.

CRUISING is absorbing, and as fascinating as staring into the eyes of a cobra. It lives up to Gore Vidal's praise of it as "brilliant" and "unforgettable." However, we don't agree with John LeRoy that it will make you want to give up cruising, though it will certainly make you more cautious about whom you cruise.

TURNTABLE

In Memoriam

We would like to pay tribute to the greatest female blues singer of our time - JANIS JOPLIN. Janis gave us a lot to think about in the songs she sang. She told us to search and find ourselves the right way, and now she showed us the wrong way. Janis is not dead -- not as long as we keep her alive through her music and her songs. She lives in our hearts and souls, a part of us forever. She was what she wrote and sang - "PEARL" [illegible]

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[illegible] Kinds of Oppression

People have sometimes questioned the idea [illegible] gay men and women represent an oppressed group. We don't [illegible] their [illegible] notions of what [illegible] feel oppressed, and make an [illegible] of our own [illegible]

1. Physical Attacks

Fear and [illegible] homosexuals [illegible] among much of the population, particularly the police. [illegible] many [illegible] to murder [illegible] for [illegible] reason [illegible] of the gay community. Scores of gay people have been murdered in [illegible] and [illegible] Thousands have been [illegible]

2. Arbitrary Legal Code

Even private homosexual acts between consenting adults, which harm no one, are illegal in every state except Illinois. Some states have call for life imprisonment.

3. Occupational Exclusion

Very few gay people are openly [illegible] Accordingly, many and not all of them are gay. Gay women and men can be found in all occupations. But, very far, jobs anywhere are open to anyone who is known to be gay. A gay person can only [illegible] employment by living in secrecy and falsifying [illegible] life.

4. Psychological Oppression

Gay people can be slandered by all of the [illegible] media [illegible] organized religions, and every part of the establishment.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

II. HISTORY OF THE GAY LIBERATION MOVEMENT

Militant gay groups began to form in California and Minnesota during the spring months of 1969. The radicalization that had occurred across the country during the 1960's was also affecting the gay section of the population. The tremendous force for freedom that was felt around the world could also be found among the many gay men and women. They could sympathize most readily with other oppressed peoples, having been oppressed themselves for many centuries. When the Panthers were organizing and calling for liberation, this made many other people start to think of no longer sitting around and hiding the fact that they too were oppressed. The time had come to stand up and confront the old ways and moral standards, in and out of the movement, and wherever Gays were openly being ridiculed.

The movement fully came to light in June 1969 when, after much of the usual police harassment of closing bars and arresting people for being in certain neighborhoods, the police raided the Stonewall bar on Christopher Street in New York City. The police thought this would be just another routine matter, but this was not the case. The people in the bar started to push the pigs back and onto the street. The police warned the crowd that was gathering to disperse or be arrested. The people ignored the warning, and more people joined the crowd that had assembled to confront the pigs. They had taken enough shit. The police called in reinforcements to put the crowd back in place, but found out that word had spread throughout the West Village, and many more sisters and brothers came down to help those defending the bar from pig invasion. It was not the Mafia bar as such which was being defended. Rather, it was the idea of defending just one place, even in a gay ghetto, where people could meet without harassment and intimidation.

What started on the streets that night has emerged into a full-grown movement of many thousands of people. The baptism of the billy clubs resulted in the formation of a new group, The Gay Liberation Front, named after the Vietnamese people's organization for freedom in their country. The fighting that broke out and sent ten pigs to the hospital did not stop that night, but continues to this day.

We consider the Stonewall Riots to mark the birth of the Gay Liberation movement, as they were the first time that homosexuals stood up and fought back.

When the group was formed, it decided to hold a protest demonstration against the pigs' action and the others leading up to it. 500 people marched against the police, and many wanted to march on the precinct house itself; but this was diverted by pressure from the gay establishment, which has existed for years.

The NAACP of the Gay movement, Mattachine, is to many Gays an opponent of Gay Liberation and thus an obstacle in the way of change. The relationship of power no longer exists where the gay establishment runs things with a few militants on the outside buzzing them. Today gay radicals are in the forefront of the movement, directing it past the old establishment.

In New York City, GLF picketed The Village Voice, a liberal weekly newspaper, for printing derogatory articles about Gays while refusing to permit the word "gay" to be used in the bulletin board section of the paper. Both offenses were corrected by this political action. GLF dances are becoming popular among movement straights, as well as the gay brothers and sisters; over 900 people attended the last one. GLF members have joined demonstrations for the Panthers, The Young Lords, anti-war mobilizations, and Women's Liberation actions. Demonstrations have been held against Time Inc. and ABC Television.

In California, Gay Liberation groups helped build the various Moratorium events. The San Francisco Examiner, a reactionary paper, was picketed for referring to "semi-males", "deviates", and "flexi-wrists". Twelve brothers and sisters were ripped off by the pigs and printers ink was thrown on the demonstrators. Max Rafferty, the super-reactionary State Superintendent of Public Instruction, had a fit when he heard GLF was successfully organizing at San Jose State College. Rafferty was quoted as saying, "I think it's rotten", and the President of San Jose State was denounced for "running a cesspool". In San Francisco, The Committee For Homosexual Freedom marched on Delta Airlines for kicking a brother off a plane for wearing a "Gay Power" button.

The Gay Liberation movement is less than a year old, and has grown by leaps and bounds nationwide. GLF'S and other radical gay organizations exist in most of the major cities and some smaller towns.

III. THE ANTHROPOLOGICAL PERSPECTIVE

A. Is Homosexuality Natural?

The anti-homosexuality statutes in America are full of such phrases as "unnatural intercourse", "unnatural crimes", and "infamous crime against nature". The concept that all homosexual acts are unnatural is a part of the prevailing myth system or ideology of our society, and most people would probably agree, at least publicly, that homosexuality is unnatural.

Yet, within the perspective of greater human society, the belief that homosexual acts are unnatural has no more validity than the once prevailing belief that the earth is flat. On the contrary, the findings of all relevant and intellectually respectable social research support the conclusion that homosexual acts represent natural, completely human forms of behavior.

What is meant by defining particular acts as natural or unnatural? It should be made clear, first, that by "natural", we do not mean "in a state of nature" or apart from the conditioning influences of human society. Humans are distinguished from all other animals by the relative size of the cerebral cortex; consequently we speak of human beings as the learning animal and the social animal. Occasionally individuals are found who have grown up apart from any human companionship. These individuals are referred to as "feral", or wild, and fail to exhibit the characteristics we regard as essential to being human.

Vastly more than for any other animal, human behavior is the result of learning rather than instinct. And this learning takes place in a social context.

Therefore, we will consider homosexual acts to be natural if they represent behavior which (1) may be expected to occur (and ~~has been assumed to occur) in a~~ great variety of human societies; which (2) occurs with substantial frequency within specific societies; and which (3) may be inferred to have a biologic basis as evidenced by studies of closely related animal species.

1. Studies of varied human societies.

The United States condemns any and all forms of homosexual behavior for males and females of all ages. This is not a middle-of-the-road, but an extreme position; it differs from the majority of human societies. Other peoples condone some forms of homosexual activity, particularly during adolescence. A third group of societies actively enforces homosexual relations upon all male members, usually in connection with puberty rituals.

Typical of the third group are the Siwans, an African people:

> "... males are singled out as peculiar if they do not indulge in these homosexual activities. Prominent Siwan men lend their sons to each other, and they talk about their masculine love affairs as openly as they discuss their love of women. Both married and unmarried males are expected to have both homosexual and heterosexual affairs."[1]

Another people which encourage homosexual activity are the Keraki of New Guinea. In their puberty rites every boy is initiated into sexual activity by the older males, who universally practice sodomy.

It is misleading, by the way, to refer to such societies as "primitive". Although underdeveloped from a technological standpoint, these societies may be highly evolved with regard to other aspects of culture: laws, language, kinship systems, art forms, etc.. Conversely, a critical examination of our own society -- its foreign and domestic policy, the misuse of natural resources, ~~the allocation of the national budget~~, the distribution of income, the treatment of minorities, the forms of entertainment -- indicates that our society may be considered primitive by the standards of a truly human society of the future.

2. Incidence Within the United States.

Despite the severe legal and social sanctions against homosexual relations, homosexual activity does take place among American men and women to a much greater extent than usually imagined.

Kinsey, Pomeroy and Martin interviewed more than 5000 American men, using a study design of extreme sophistication. Following are some of their findings:

50% of American males have been conscious of specifically erotic responses to other males.
37% have had at least one homosexual experience leading to orgasm.
30% have come from being given a blow job by another male.
18% have had at least as much homosexual as heterosexual experience for at least a three year period between the ages of 18 and 65.

These findings are absolute dynamite. Think about them! They mean, considering the conformity and pusillanimity of the American male, that the man on the street must have conscious homosexual desires. For every active gay man, how many others simply lack the courage and know-how? The button slogan, Face it, we're all queer, is no exaggeration.

Kinsey and his associates followed up with a similar study of almost 6000 American females. It would appear from their findings that homosexuality is less prevalent among women than among men, and the general anthropological picture agrees with these findings. Among the total sample of American women:

28% have been conscious of specifically erotic responses to another female.
13% have reached orgasm from at least one homosexual experience.

There is one important qualification to stating that the incidence of female homosexual behavior appears to be less than half that of male homosexual behavior. Between 14% and 19% of the unmarried women and 1% to 3% of the married women were classified as not responding erotically to either heterosexual or homosexual stimuli, whereas almost no men fell into this category. The implications of this sizable "asexual" category among women may depend upon further research employing the techniques of depth psychology.

At any rate, male homosexuality has historically been a matter of much greater social concern in Anglo-American culture than has female homosexuality. Male homosexuals were commonly put to death in ancient and medieval history, whereas female homosexuals rarely were. Homosexuality laws are frequently enforced against men, but almost never against women. It is almost always the male homosexuals who are murdered and blackmailed by police and other criminals. This is not to say that gay women have been better off -- rather, it reflects differences in the specific ways sexual chauvinism operates against male and female homosexuals.

3. Animal studies.

Animal species below humans exhibit homosexual behavior, and it is particularly frequent among the infra human primates (apes and monkeys). Descriptions of monkey sex are not only fun, and quite human sometimes, but also enlightening as to the genetic bases of our own behavior.

> "Bachelor baboons who have restricted opportunities for contact with females sometimes strike up homosexual friendships, and for a time a masculine pair remains constantly together. Immature males often join full-grown bachelors and engage in sexual activity. Prepuberal and adolescent males show a wide range of sex responses. They display the feminine sexual presentation, masturbate, and mount one another. They also mount and are mounted by adult members of their own sex. And they engage in manual, oral, and olfactory genital examination with other males of their own age."[2]

Our little cousins can also use sex for social manipulation and ulterior reasons:

"There are, however, many advantages to be gained by a smaller and younger male who submits to a more dominant partner. Aggressive adults tend to protect their homosexual favorites from assault by other monkeys, and the favorites soon learn to seek this protection. In such a relationship the socially inferior partner often adopts the sexual presentation when his dominant partner starts to take food away from him and the procedure is often effective."

A true homosexual liason has even been observed between two male porpoises. One partner was removed from the tank for three weeks. Their reactions upon being reunited are described in this lovely passage:

"No doubt could exist that the two recognized each other, and for several hours they swam side by side rushing frenziedly through the water, and on several occasions they leaped completely out of the water. For several days, the two males were inseparable and neither paid any attention to the female. This was in courting season, and at other times the two males seemed bent only on preventing the other's copulation with the female."

In addition to the three lines of proof just offered, mention should be made of one-sex groups (prisons, religious orders, athletic groups, boys or girls schools, military services, etc.). In all one-sex groups, homosexual acts tend to occur spontaneously, often among a majority of the group members.

Estimates have been made that 80-90% of the inmates in certain prisons actively take part in homosexual activity, which is only to a minor degree the result of physical coercion. Jane Alpert wrote in Rat newspaper, "Anyone who spends a month or more in the House of D. learns to be bisexual, and the hard-core butches are some of the most together and respected women in the jail."

It might be argued that prisons do not constitute a natural situation. True. Neither does a repressive siciety outside prison. The point is that many types of "straight" men and women can enjoy gay sex and can form romantic attachments that go far beyond mere convenience.

However a particular culture may delineate sex roles for its members, the overall perspective is the great malleability of human nature and the variety of human experience. No more explanation is required for homosexual acts than is required for heterosexual acts; neither is more instinctive or natural than the other.

Essentially this viewpoint is expressed by the anthropologist, Clellan S. Ford, and the zoologist, Frank A. Beach. They sum up the relationship between homosexuality and culture as follows:

"Men and women who are totally lacking in any conscious homosexual leanings are as much a product of cultural conditioning as are the exclusive homosexuals who find heterosexual relations distasteful and unsatisfying. Both extremes represent movement away from the original, intermediate condition which includes the capacity for both forms of sexual expression.

In a restrictive society such as our own a large proportion of the population learns not to respond to or even to recognize homosexual stimuli and may eventually become in fact unable to do so. At the same time a certain minority group, also through the process of learning, becomes highly if not exclusively sensitive to the erotic attractions of a like-sexed partner. ... human homosexuality is not basically a product of hormonal imbalance or "perverted heredity. It is the product of the fundamental mammalian heritage of general sexual responsiveness as modified under the impact of experience."

Let us conclude by returning to the anti-homosexuality statutes. Clearly these laws are based on false premises. Therefore, they must be null and void. In addition, any society which so far departs from fairness and rationality in one area must be subject to the most exacting scrutiny in all of its aspects!

B. The Individual And Culture

The individual who finds his way of life in conflict with the culture he lives in may respond in various ways. He may attempt to deny his own nature and to adopt the prevailing behavior patterns, even if they are alien to him.

Two other courses, however, are open to him. He may learn to view his differences from the cultural model objectively, and to seek support from alternative models, such as other societies or subcultures. He may then be able to function adequately, and with self respect, within the existing society.

A third course is to examine the existing culture critically, to understand its defects, and to struggle to change that society. We believe that true Gay Liberation will follow this course, which must involve fundamental change in the structure and material base of this society.

The conflicts between a gay person's needs and the condemnation of this society would strain anyone's vitality. Often the results of this conflict are identified with a person's homosexuality, whereas this would not be the case in a more human society. Certainly most of the psychiatric literature on homosexuality is reactionary in that it transfers the blame from an unfree society to those who are among the victims of that society.

The great anthropologist, Ruth Benedict, makes a plea for a cross-cultural, or comparative, psychiatry. This is how she describes "tradition", with America particularly in mind:

"Tradition is as neurotic as any patient; its overgrown fear of deviation from its fortuitous standards conforms to all the usual definitions of the psychopathic."

People who represent, in extremes, the prevailing values of the society are not regarded as abnormal. On the contrary, they are generally the cultural heroes of the epoch. Think about the cultural heroes of America, the "normal American", as related to this passage from Miss Benedict:

"In our own generation extreme forms of ego-gratification are culturally supported in a similar fashion. Arrogant and unbridled egoists as family men, as officers of the law and in business, have been again and again portrayed by novelists and dramatists, and they are familiar in every community. Like the behavior of Puritan divines, their courses of action are often more asocial than those of the inmates of penitentiaries. In terms of the suffering and frustration that they spread about them there is probably no comparison. There is very possibly as great a degree of mental warping. Yet they are entrusted with positions of great influence and importance and are as a rule fathers of families. Their impress both upon their own children and upon the structure of our society is indelible. They are not described in our manuals of psychiatry because they are supported by every tenet of our civilization. They are sure of themselves in real life in a way that is possible only to those who are oriented to the points of the compass laid down in their own culture. Nevertheless a future psychiatry may well ransack our novels and letters and public records for illumination upon a type of abnormality to which it would not otherwise give credence. In every society it is among this very group of the culturally encouraged and fortified that some of the most extreme types of human behaviour are fostered."[2]

We intend to change our society, going down to the roots of the system. May we achieve a society where the normal man can be a helper to Man; where cooperation, not competition, is the virtue.

C. The Family

Just as the forms of human society have undergone historical changes -- from slave societies to feudalism, then capitalism, and now a world straining towards a higher form -- the family also has changed. Older forms of the family, matriarchial and communal, have been superceded by the patriarchial, monogamous family of today. The extended family, which was common in the 19th Century, is largely replaced by the nuclear family (man, woman, and children). Each change in the family structure correlates historically with a change in the forces of production, illustrating the materialist position that the institutions and social relations of a culture are determined, in the final analysis, by the economic base of the society.

Gay men and women are undoubtedly oppressed to a large extent because their choice of love falls outside the model sanctioned by society: the family. And not only gay people, but perhaps the majority of the people are kept down by pressures to conform to the present family structure.

Nuclear families seal off little groups of people from the rest of humanity. Women are possessed and oppressed by their husbands, and children, by their parents. Children are brought up with only two people to serve as basic role models, with resulting authoritarianism, ignorance, and hostility towards other people.

Psychic life of family members becomes morbid from taking place within such a closed arena. Domestic work is done wastefully. Why should 50 families have 50 separate kitchens, when communal eating arrangements would free women from this alienated labor? The family, owning and transmitting private property, is the basic social unit of a society of class domination. Within the present family structure can be seen, in embryo, the basic contradictions of the entire system.

We certainly are not out to destroy existing families (we hardly have power to do so), or to deprive anyone from enjoying the domestic arrangement of his or her choice. On the contrary, what gay men and women, as well as others, should demand is freedom from being forced to mold their lives after a rigid, and strictly historical, family structure.

When the leap has been made to a freer and more human society, the old family structure will wither away. And there will be no other motive left for the attachment of two people (or more) than that of mutual inclination. When a new generation of women and men have grown up, who have never known the curious prejudices and regulations of this time, they will make their own practice. What forms this will take will be determined by the freedom of the future.

(This section has necessarily been sketchy because of space limitation. We hope to develop an extended analysis of Gay Liberation and the family. Relevant reading can be found in Frederick Engel's The Origin Of The Family, Private Property, And The State; Wilhelm Reich's The Sexual Revolution; and the literature of various Women's Liberation groups.)

FOOTNOTES FOR SECTION III

A.

1. C.S. Ford and F.A. Beach, Patterns Of Sexual Behavior, N.Y., Harper & Row (Perennial Library paper), 1970, p. 139.
2. Ibid., p. 143.
3. Ibid., p. 144
4. A.F. McBride and D.O. Hebb, "Behavior of the captive bottle-nose dolphin, Tursiops truncatus." J. Comp. Physiol. Vol. XLI, p. 121.
5. Ford and Beach, op. cit., p. 263.

B.

1. Ruth Benedict, Patterns Of Culture, N.Y., Mentor Books, p. 235.
2. Ibid., pp. 238-239.

IV. AN APPROACH TO LIBERATION

The movement for liberation in America is practical humanism. It is the concrete, political expression of the stifled desires of all those victimized and exploited in our society. The movement translates desires into demands and needs into programs for struggle. The movement's starting point is the actual situation of all those under social and economic oppression. Its goal is to free our lives from bondage based on race, sex, sexual expression, economic class position -- a bondage which results from the present structure of American society. Liberation means to seize control over our own lives and destinies, to begin to build a truly free society which will positively encourage the development of all its participants.

As human beings we are unique among animals in having a largely unspecified potential. Besides the basic biological needs for food, water and rest, we have needs which are specifically human and subject to conscious development: the need for relationship, the need to create and build. We are all erotic beings. We experience our lives as a striving for realization and satisfaction. We experience our lives sexually, as enlivened by beauty and feeling. At base we have a need for active envolvement and creation, the need to give form and meaning to our environment and ourselves.

Society is the environment of human life. Society is a system of roles or patterns of behavior which form and regulate the lives of each individual member. These roles extend to all aspects of behavior; they are learned, not innate, and to a great extent form the lives and characters of all those in society. The social roles, in turn, are largely dictated by the economic system, the way a society produces and distributes the fundamental necessities of life. We must judge a society by how well it fosters the full human development of all its members, given the material circumstances of the environment and the level of available technology.

The system of roles we call American society is presently organized around the needs and requirements of the prevailing economic system, capitalism. American capitalism has produced vast wealth and industrial power. But it has failed to provide a good and rational life for large numbers of our people. Capitalism does not directly and consciously operate to serve human needs. Profit-making is the dynamic of the system, and human requirements are left for fulfillment to the "invisible hand" of the market -- or, more realistically, the hand of the welfare state.

Moreover, the kind of social roles necessitated by capitalism are not conducive to the kind of social flexibility and spontaneity which could make liberation a reality. We are saddled with the exploitation of labor, poverty amid abundance, ecological disaster, and imperialist wars such as those in Viet Nam and Laos. Work is a task most Americans must perform for survival, a task over whose direction they have no control. The creation of concrete value through labor can never become a human need and source of fulfillment so long as its product belongs to someone other than the producer.

Yet this situation constitutes the base of American economic life. The competitive drive of capitalist society forces on all of us an ethic of accumulation and egocentrism, stifling growth and enrichment through enjoyment and cooperation.

Sexuality too is constricted. It is bent into an aspect of life apart from the active and creative functions of society. Sexuality is structured into the narrow channel of the nuclear family. Competition and exclusive possession, traits of the market-place, are extended to erotic relations among persons. The oppression of homosexuals in America flows from this restriction and containment of human sexual potential within certain narrow roles. Labels, such as homo-, hetero- and bi-sexual, indicate the rigidity of the forms of relating under which we live. Like women, both male and female homosexuals suffer from sex-typing (homosexuals are supposed to be neurotic, weak, irresponsible, etc. because they are gay), with practical harassment and exploitation as a result.

Our oppression as homosexuals stems from the same source as that of other repressed groups: the restrictive competitive social roles necessitated by a capitalist economy and a ruling elite. Our liberation can only be achieved by replacing this humanly wasteful and destructive system by a genuine democracy which would include taking rational control of the economy to serve human needs, and opening cultural development and leisure to all. The realization of this basic social transformation is a necessity if we are to advance humanly, if we are to be able to realize the rich potentials of our sexuality for relationships of all kinds, for bringing new energy and vision to the creation of a more human world.

Gay Liberation is a process of struggle, of forming our unvoiced needs into political and social demands. Gay Liberation cannot mean mere "toleration" for homosexuals. It must result in the transformation of existing social relations, the breakdown of straight definitions of relationships such as male supremacy, the subjugation of women, sexual exclusivity, etc.. It necessitates the evolution of new, more fluid patterns of relating based on cooperation and sharing. Gay Liberation presupposes a free, consciously controlled social life, a goal we share with all other oppressed groups directly. We must declare our demands concretely and struggle for them. We must likewise join with all others who suffer from the narrow, profit-bent social and economic machinery of our society. We extend fraternal support to all liberation struggles and invite the participation of all in ours.

3. GAY LIBERATION AND THE MOVEMENT

Gay Liberation is a very new concept. Some movement activists seem to be in conflict and confused over how to relate to the emerging Gay Liberation movement. As radical analyses of Gay Liberation are just beginning to appear (this pamphlet is a first effort) it is difficult for many to fit it meaningfully into a framework of radical thought.

Some younger activists, and some older ones, have immediately grasped the validity and relevance of Gay Liberation. Women's Liberation groups have generally seen how Gay Liberation is related to their struggle. Gay Liberation and Women's Liberation are such closely related issues that neither can be fully understood without reference to the other.

Self-denial has undoubtedly played a part in the lives of many movement people. We can understand a somewhat puritanical attitude towards sex on their parts. Self-denial should not, however, be accompanied by an uncritical acceptance of the superstitions, religious taboos, and prejudices of bourgeois culture.

Words like "faggot" and "cocksucker" have been used to attack ruling class figures and political tendencies opposed to one's own. Use of the words has been defended as "street rhetoric". This is crap. These words are vicious and demeaning, and their use reduces millions of gay people to a less than human status.

Gay people have been systematically, if not democratically, excluded from certain political groups. This practice also must stop.

Basically we make two points to the movement:

1) Homosexual acts between freely consenting partners harm no one, and are a natural and completely human form of behavior. The Revolution cannot be just or complete if our rights as full human beings are not recognized. We call upon our comrades to be progressive in sexual matters also, as we include ourselves in the Brotherhood of Man. An injury to one is an injury to all.

2) We feel that our oppression is due, not merely to ignorance and superstition, but to the interests and ideologies of an authoritarian capitalist society. Sexual repression is one means used to maintain class domination in an unfree society. Sexual liberation cannot succeed within the framework of reactionary society. At the same time, the struggle for sexual liberation is a necessary part of making the Revolution by any means necessary.

Perhaps with the emergence of a classless society, we shall also enter into a labelless society -- one that will be free of the stereotypes that divide people and perpetuate the privileges of the few over the needs of the many.

We will not stop, nor will our straight friends, in the fight for the liberation of all, no matter what superstitions must be conquered. No one need give up anything for Gay Liberation except his own prejudice. We are not asking for our rights as human beings, but demanding them. We will not be satisfied with anything less than freedom.

ALL POWER TO THE OPPRESSED PEOPLES!
POWER TO ALL THE PEOPLE!

Other Pamphlets:

A Gay Manifesto

by Carl Wittman
with Red Butterfly
discussion

Gay Oppression: A Radical Analysis

by The Red Butterfly

Appeal To The Second International Congress For Sexual Reform ... (Copenhagen 1928)

by Kurt Hiller
translated & with
discussion by T.R.B.

Pamphlets are 25¢ each including postage.

The Red Butterfly is an association of gay men and women who as revolutionary socialists see their liberation linked to the class struggle.

Additional copies of this pamphlet are available. We are engaged in study and writing projects to develop a comprehensive radical analysis of Gay Liberation. On-going projects include critiques of religion, the family, and Women's Liberation. For additional materials, or a speaker for your group or school, write us.

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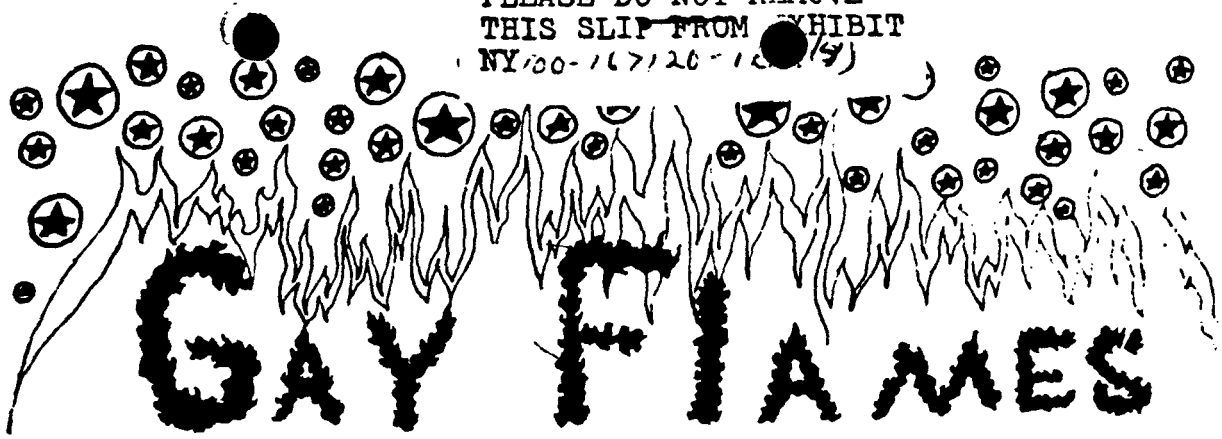

ISSUE SEVEN ++ A BULLETIN OF THE HOMOFIRE MOVEMENT ++ Nov. 14, 1970

CHRIS : Gay Prisoner in Bellevue

(Note: Chris Thompson is a black male transvestite who went to Bellevue Hospital for treatment of his asthma. Because he was gay and a transvestite, he was transferred to the psychiatric wing, where he could be "kept under control." Chris has found brutality and ridicule at Bellevue, not medical attention and is now threatened with transfer to a state mental hospital, from which he might never return. STAR's Sylvia Rivera and GAA's Arthur Bell conducted an interview, a part of which is printed here.)

Q: Do you feel that you're being held prisoner here?
A: I feel that I am a prisoner and have been mistreated. They claim they are trying to help me but I don't think they are. I think they are just bull... just playing with me, just because of my homosexuality, wondering whether I want to have an operation, and asking me all these questions which doesn't concern them. They claim they're treating me because of my asthma. They said they thought I may have tuberculosis, so they did a biopsy, and they found it was congestion of the chest. Then they told me they was going to send me home. I asked the doctor three weeks ago if I could have a pass so that I could take care of finding housing, and she said, "No." And I asked why and she said "Because we can't let you out by yourself." She said she was going to ask for an attendant, but then she said she couldn't find no attendant that could go with me.

Q: Do you think they're going to keep you in here perhaps forever?
A: Well, she told me if I can't find a place to stay they would have to transfer me straight to a state hospital. But everyone tells me that here you can file for a lawyer; they can't send you to the state hospital... they have to giv e me some welfare assistance.

Q: Would you want us to support you if they continue holding you here:
A: Yes, I would want full support.

Q: One of the things we'd like to know is how are the people around here -- the doctors and the nurses and attendants.
A: Well, I only get funny cracks. They say you're still a man and they still are always low-rating me and saying funny little cracks and putting me down and making me feel bad all the time. I had a nurse get very nasty with me. She said, "We've had faggots here before" and she treats me very nasty and snotty and she says, "Don't mess with the hand that feeds you." She's told me that I would never look as good as she looks, "so don't get your high horses up." I felt that she felt some jealousy, something against homosexuality and she got very evil with me. When I came into the admitting office, I told the doctor I had congestion and asthma. Because of me wanting to be a woman so much, he asked me did I ever have a fear of cutting my

penis off. I didn't tell him one way or the other, but on my record they have it down that I have a fear of cutting my penis off, to become a woman. I want to become a woman that bad, so they asked me these questions -- do I still have a fear of taking a razor and cutting my penis off and I told them no, and if I did decide to have a sex change I would go through the legal procedures and go to the proper physicians and have it done.

Q: Do you feel that you're being treated worse than the other patients?
A: Yes I feel that I'm treated much more worse because of my femme tendencies and I'm always criticized about my hair or I'm always criticized about my face or something like that. My doctor told me that as long as my make-up wasn't too noticeable that I could wear it but then the attendant said that the doctor said that I couldn't wear it ...so it's just like they're bull... they're saying this and saying that.

Q: What do you do in your spare time here?
A: I don't do anything. I have usually been sick so I just stay in the bed and they get very angry. I go to all the group therapy they have here, drama therapy, and all that.

Q: Are they trying to make you straight? Did they get into that?
A: They haven't been really trying to change me, but they make me feel bad by riciduling me.

Q: Not the doctors, the other patients, right?
A: No, I have no problems with the patients. The patients accept me quite highly. It's the staff that really bugs me.

Q: Is there anything else that you can tell us about your stay here that might be interesting?
A: Well, as I told my doctor, I wasn't here to tempt any patients. I was only here to get medical help. She says that they can't transfer me. One reason is 'cause I'm homosexual, and another is that they don't transfer psychiatric patients. Also, they made me sleep in the hall because they were afraid that the males may get interested in me.

Q: Chris, just looking at you now, it doesn't look as if you're wearing any make-up at all, and you certainly can pass for a straight. What I don't understand is why they're so down on you. The only thing I notice is that you have your hair a little longer than the average.
A: It's just the fact that if I look any kind of way effeminate, they get up tight about it. I had some jeweled eyelashes which were given to me by a patient here, and they took them from me. They took my hair rollers away, they locked up all my female attire, they said I can't have it until I leave the hospital. I wanted to set my hair for an Afro; they wouldn't let me set it because they said it attracts the male attention, the males would get uptight.

Q: They're afraid of having anybody go to bed with you while you're here.
A: I think they fear that I will have a homosexual affair here if I look too effeminate.

Q: And that's worse to them than the rats in the hallways?
A: Well, I think there's rats on the staff! And they say when I blow my top and tell them off that I am crazy, but I am only standing up for my rights...because I am human like anyone else.

Q: Do you have any plans for when you get out of here?
A: Yes, I would like to go back to school and finish college and become a dance therapist, an activity therapist. That's what I want to be.

Q: Were you a dancer before?
A: Yes, I was.

Q: Are you interested in the STAR (Street Transvestites Action Revolutionaries) movement?

Continued on P. 7

HAPPY HOMOS HIT HARPERS

As a part of the "sexual revolution" major magazines can now publish articles about homosexuality. But these articles are inevitably written by straights and they are equally anti-gay, no matter what their pretenses. Until recently, they got away with it.

Gay Activists Alliance confronted Harper's after their September issue contained such an article. They informed the magazine that "Homo/Hetero: The Struggle for Sexual Identity" was offensive to gay people and said that they felt Harper's was under a moral obligation to give equal space to an article favorable to us. Three articles were submitted and all were rejected. Nor would the magazine commission their own.

Having exhausted all indirect channels, GAA decided to confront Harper's. Tuesday, 30 people arrived early in the morning. Only one receptionist was there at the time and they had no trouble in occupying all of the executive offices. They brought a coffee machine, donuts, and leaflets. Their purposes were to educate the Harper's staff by showing them "real" homosexuals, not the figments of their repressed minds, and to give notice to all the media that slander of homosexuals would not be accepted without trouble.

GAA leafleted in the building and on the street. They rapped with the employees, including heated exchanges with the woman who commissioned the article in question and the art director who chose the oppressive pictures which went along. They sang gay liberation songs, played guitars, and generally had "a beautiful time."

While Harper's response was only that they would "actively consider finding" an article favorable to gay people, GAA left at 4:00. They left behind them, however, one magazine which knew what hit them and would hesitate before printing trash about gay people in the future.

GAY LIBERATION MEETS THE COMMUNIST PARTY

Revolutionary Gays have on several occasions in the past several weeks confronted the Communist Party, U.S.A., about their anti-gay beliefs. Street Transvestites Action Revolutionaries, Third World Gay Revolution, and Gay Liberation Front have been active in support of Angela Davis, a CP member, busted for revolutionary activity in California, but the "party" hasn't wanted our support. We can march beside them as long as we do not carry our own banners or camp it up too much. Three times, GLF or STAR people have been thrown off the picket lines. So far, we haven't had the numbers to physically resist, but we hope to at the next demo, Nov. 20.

CHRIS: GAY PRISONER IN BELLEVUE...continued from p. 2

A: I'm interested in anything that has anything to do with gay activities. I'm all for it all, and I want to fight for it. I'm willing to go all the way as far as I can go -- if it means even my life I'll do it.

Q: What do you feel about the sort of thing that Sylvia is into now. (Sylvia is an officer of STAR. -- ed.)
A: I think it's beautiful. I think that if we can help our people -- when I say our people I mean gay people -- I think I'm all for it.

Q: Have you had any thoughts about how you can help gay people, what you might be able to do once you're out of here?
A: If I can obtain a job and work, if it's for any gay person, I don't care who it is, I would give fully. I'm for all gay people, that's my feelings, this is coming straight from my heart. And I mean it.

REMEMBER ?!

For over a year gay women and men have been working towards getting a gay community center; free space where gay people could come together in a human atmosphere. Having previously been forced to meet each other only on the streets or in exploitative Mafia bars has colored all our relationships. We need a place where we can meet each other as people, not sex objects. A place to dance in. A place to hold classes in things we'll need to survive and grow: karate, theatre, crafts, discussion groups, history of gay oppression. We need a place to provide services for the gay community: legal, medical, housing, jobs, a gay switchboard. A free food program, day care for children. We need to have space to start to understand the things that kept us apart: sexism, racism, loneliness, fear. We need to discover what we can become as fully actualized gay people. We've never had a place to try it before!

The possibility is here. We've found a large loft in the heart of the Gay ghetto: the West Village. We need money now to help make our dreams come true. Your help will be fantastically appreciated!* The future begins in the present.

Please make checks and money orders payable to:

Gay Community Center
P.O. Box 40
Village Station
New York, N.Y. 10014

*(Also in the next few weeks we'll be needing donations of paint, furniture, tools, and WORKERS!)

party program

EVERY FRIDAY: Gay night at Alternate U, 530 Sixth Av. Includes classes, rapping, socializing. 6 p.m. to midnight.

EVERY SUNDAY: Gay Liberation Front business meeting, Episcopal Church, 28th St. & 9th Av. 8 p.m.

People's Coffee Grounds, a gay cafe, 4 p.m. to 1 a.m. (Sundays only). 210 W. 82 St.

FRI., Nov. 20: Demonstration against the genocide of gay people. 1 pm. Gather at St. Patrick's cathedral, 51st St. & 5th Av. Protest atrocities, such as electric shock treatment, committed against gay people.
2 p.m. march to UN for rally. 4 pm, march to Bellevue
8 p.m., re-assemble for demonstration at Women's House of Detention, Christopher St. and Sixth Ave. Join us!

SAT., Nov. 21: DANCE, all welcome, sponsored by STAR. Alternate U, 530 Sixth Av. 9 p.m. to ???

FRI., Nov. 26: Gay people scheduled to arrive in Washington, D.C., for Revolutionary People's Constitutional Convention. Convention days: Nov. 27-29. For information, call Bruce, Washington GLF, 202-265-2181.

For gay women: (gay men, tell your lesbian friends): A Woman's place, 29½ Cornelia St., crafts and literature, entertainment, including all women's bands: Tues/Thurs 1-9 pm; Fri/Sat, 1-12 pm; Sun 2-10 pm. Donation.

For information about special meetings for people newly interested in gay liberation, and for all other info, use the GLF telephones. Men, 864-6487. Women, 989-0534.

GAY FLAMES is distributed free on Christopher St., 42nd St., and Central Park West. You can also obtain a copy at the Oscar Wilde Memorial Bookshop, 291 Mercer St. We welcome financial aid so we can pay our printing bills and come out weekly as scheduled. Send donations, as well as criticisms, comments, manuscripts, to us:

GAY FLAMES, Box 410 Old Chelsea Sta., New York NY 10011.

FD-340 (REV. 6-24-65)

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Gay Journals
Vol 1 Issue 1

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97

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DOCUMENT 2069

GAY YOUTH'S

GAY JOURNAL

Vol.I Issue 1 Copyright, 1970© 15¢

GAY MOVEMENT NEWS

*Los Angeles - Reverend Troy Perry is running as a gay write-in candidate for California State Lieutenant Governor.

*San Francisco - Don't cruise Macy's Department Store men's room! It is being raided frequently by the store detectives. Action is being taken by San Francisco GLF and other gay groups consisting of sending back credit cards to Macy's and picketing. Other action to follow.

*Philadelphia - The Homophile Action League of Philadelphia now has a registered lobbyist, Jerry Curtis, in the Pennsylvania House of Representatives to represent the 700,000 member homosexual community.

*New York City - The hearing for the Rockefeller Five will be held at the Criminal Courts Building, 100 Centre Street on October 29th at 10:00 AM.

*Washington D.C. - Congress has passed a proposed constitutional amendment prohibiting discrimination on the basis of sex. If the amendment is ratified, men and women will supposedly enjoy equality.

*Pittsburgh - Pittsburgh Mattachine plans to open a soda bar for young gays.

*New York City - Daughters of Bilitis is holding a demonstration October 23, at 9:30 AM at 100 Centre Street to protest police harassment.

*Rochester, New York - Rochester GLF has been holding forums at the University of Rochester. The next one is November 28 at 8:00 PM.

*Sydney, Australia - A Sydney GLF is being formed and members are being recruited.

*Louisville, Kentucky - The University of Kentucky has a class in gay liberation with the consent of the administration.

*Minneapolis, Minnesota - A conference of many gay liberation groups met the second week of October and discussed the nationwide growth of the gay liberation movement. They determined to increase their resolution to liberate gays.

*Chicago - There has been a split in Chicago GLF over policy. A new group was formed: The Chicago Gay Alliance. The new group believes in working within the American system and GLF does not believe this will work.

*Hartford, Connecticut - Kalos held a confrontation picnic demonstrating the rights of gays to assemble freely in the City of Hartford.

*Houston, Texas - Houston GLF has been attacked by the Ku Klux Klan. They were shot, bombed and physically attacked.

*Seattle, Washington - Seattle GLF has launched an educational program in the streets.

*Boston - Boston GLF has been leafleting all the major shopping centers and subways concerning gay liberation.

*Denver - Denver GLF has organized guerilla theater activity for educating college students on campus.

*St. Louis, Missouri - ST. Louis is forming its own GLF.

*Tallahassee, Florida - The GLF group at the University of Tallahassee has not received recognition by the administration to organize and hold meetings on campus. They need support. Right on brothers and sisters!

*Los Angeles - Los Angeles GLF is suing the police department for harassment during a Gay-In.

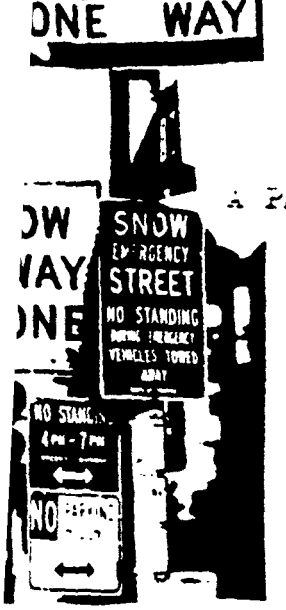
POE[illegible] A NICARAGUAN GUERRILLA

"EARTH IS A SATELLITE OF THE MOON"

by Leonel Rugama

The apollo 2 cost more than the apollo 1
the apollo 1 cost enough.
The apollo 3 cost more than the apollo 2
the apollo 2 cost more than the apollo 1
the apollo 1 cost enough.
The apollo 4 cost more than the apollo 3
the apollo 3 cost more than the apollo 2
the apollo 2 cost more than the apollo 1
the apollo 1 cost enough.
The apollo 8 cost a whole lot but you didn't feel it
'cause the astronauts were protestants
they read the Bible from the moon,
bringing glad tidings to all Christians
and Pope Paul VI blessed them when they returned.
The apollo 9 cost more than all the rest together
including the apollo 1 which cost enough.
The great grandparents of the people of Acahualinca
were less hungry than the grandparents.
The great grandparents died of hunger.
The grandparents of the people of Acahualinca
were less hungry than the parents.
The grandparents died of hunger.
The parents of the people of Acahualinca were
less hungry than the people who live there now.
The parents died of hunger.
The people of Acahualinca are less hungry
than their children.
The children of the people of Acahualinca
are born dead because of hunger
and they're hungry at birth in order to die of hunger.
The people of Acahualinca die of hunger.
Blessed be the poor, for they shall inherit the moon.

Leonel Rugama was a Nicaraguan student, poet and guerrilla. He joined the Sandinist (Liberation) Front and was killed in January of this year by the repressive forces of the U.S.-trained National Guard. They surrounded a house he and two others were hiding in, and the battle lasted four hours: the three of them against 1,500. And the 1,500 had all kinds of weaponry, tanks, the works. When it was over, the gathering crowd saw the soldiers enter the house and heard three shots. The guerrillas defended themselves until they ran out of shot. This is one of the last poems Rugama wrote before he died. (Courtesy of Liberation News Service)



WHICH WAY TO LIFE?

a serial by kiokem bidge

A PATH TO NIRVANAED ENLIGHTENMENT FOUND ON THE SIDEWALK

It was twilight in the Village. The stillness of sunset swept the streets dry and expectant. The air held urgency, secrecy and wonder. Motionlessness filled the sidewalks. Hushed people in the shops, stalls, and streets paused, then poised to meet the still climax of another day.

Then, suddenly, the bubble of sun that had inhibited the players sunk below the horizon and burst. A bell tolled, and from brownstones, high rises, victorians, and dilapidated housing projects, from all Houses of Personality, people spewed forth. They came out doors, archways, and windows. Acid-rock pop music began streaming from hidden sources; the beat pounding the pavements, edifaces; mingling with the eartbeats of the Village inhabitants and habituals, whose limbs, heads and runks moved with this primitive beat; creating a massive, impromptu Dance of Bacchanalia.

Even the tired, screeching subway cars, symbol of mediocre, everyday lives, sensed the celebration, for they were garbed in new lights of festivity as they pulled to a stop at the Village platforms. They released prepackaged models of hippiedom: the flappy orange felt hats, the paste-on beards, the beads and boots, the jeans and sarongs; the keys, leather, and silk.

They were celebrating the night, the orgiastic rhythm of living, here, where fantasies are real. All were there: the princes, gypsies, and Indians; the panhandlers, missionaries, and dancers; the acrobats, jugglers, clowns, and lions. They played their game well, and some, perhaps, recognized it.

The scene was set; drum rolls sounded; the cue heard in the now dark night air. The procession began.

The Circus had begun.

Unmindful of the curious circussed procession, Zytrost, alias John the Dispenser, bubbled in his euphoria. Self-ordained god; prophet of doom and joy, understanding and heaven, he awaited heathens' questions, so that he might capture and convert the questioners' souls.

A black spade, juiced in his own mescaline-sweat, tripped near Zytrost.

"Do you have any change?" he asked.

"Change? The change is imminent, my friend, imminent. Have patience. Peace."

"Could you repeat that?"

"The change is imminent. Put it in your Book of Cyclops, where the words of the one-eyed blind giants who see, cleanse the soul."

Zytrost continued, conferring his blessings: "May the gods of wonder kiss you with a touch of light from their splendored kaleidoscopes on the sidewalks of heaven."

Spade looked at Zytrost. "Spaced-out acid fall, man," he said.

Zytrost smiled with wisdom as he glided over the pavement. He most certainly thought he was tripping the fantastic lightly.

A Lord-proud lion of light growled as Zytrost drew near.

Said Zytrost: "'Every gesture etched in stone.'"

"Stoned," said Lion. "See my boots?"

"Hobnailed Honda horns. Sleep is night, my dear brother. As my apostle, Christ, said, 'Love thy brother.'"

"Groove-padded words of a blind-sighted Cyclops. There shall be two, and we shall do it."

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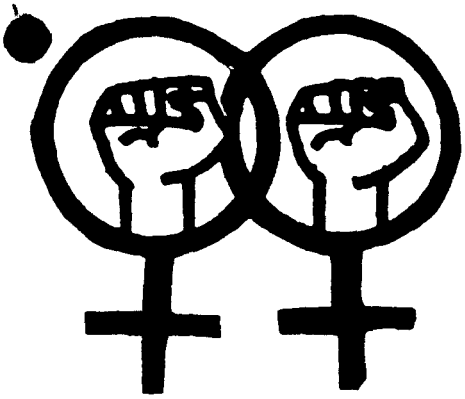


We are the dream resurrected.
Theban bones that dried
Under the slabs of centuries,
Arise.

We are the long-awaited army,
Whispering legions, half-strangled nightmares.
Tricked out gaily,
Early one Sunday,
We came
As the Empire lay dying.

We are an army of lovers;
Marvels and wonders.
We are an army of sisters
Unexpected
As two suns rising.

by Martha Shelley

WHICH WAY TO LIFE? (CONTINUED)

Zytrost paused, awareness passed. Zytrost, the versatile chameleon being, was now an animal.

Lion at his side, they ran-walked a streeted sidewalk. Feet sparkled, toes twinkled; reflecting the stars - for feet are bare beneath shoes.

To their left, a nameless temple of unreligiously religioned peons and priests was propped against the sidewalk. They stopped to read a notice: "God's answer to your praye may be wiser than the prayer." Zytrost's glassy eyes became soft. At another sign, "The wild bunch can laugh you into hell, but they cannot laugh you out," his eyes hardened with fear.

Zytrost turned to Lion, pulse pounding through his brain. He spoke: "I am going, yo don't need me."

"It was close," Lion wimpered. "The keys were bad; Farewell."

Zytrost turned and dissolved into the crusty-dew of night. He was unaware of the per that stalked him; the peril that would make him mortal.

He would discover sanity and genius, and this is perilous.

A missionary in his zeal approached Zytrost: "You know the poet Morrison and the oth You do not know of Zytrost-to-come."

Zytrost was astounded; the missionary knew all. Zytrost, himself, was to be converte To come anew, and first. Peace awaited him.

"And what do you want, Zeal?"

"Thy trust, Zytrost."

The procession passed by Zytrost and his zealed, unsealed missionary.

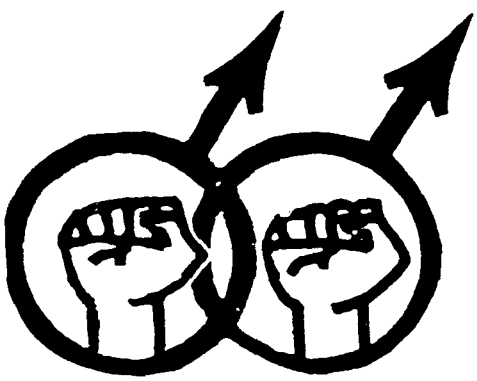
The apocalypse had begun; reality was at hand.

TO BE CONTINUED IN THE FOLLOWING ISSUE

HE IS BOY
by kiokem bidge

The delicate bravado of youth
pulses through clean, fresh veins,
emanates into auras of contented, moist joy.
He is the one who carries with him
the armamentarium of nubile bliss.
He is the one whose stature sways
the gentle, concupiscent smoldering kiss.
Pray, with him go; for he is boy.

Drink the soft liquid:
Concoction and essence
of quiet breath,
sure sinews, and glands
of budding manhood.
Ah Youth!
He is boy.



HO HO HOMOSEXUAL

THE GAY PRIMER

by Martin Lewinter

Once upon a time, there was a morality. It was called the Judeao-Christian morality. It taught that sex was evil; evil, evil, evil! Except under extenuating circumstances, like marriage. If you swallow this morality (?) pill, (No reference intended to "The Pill") then, if you masturbate..., or have oral sex..., or anal intercourse..., or homosexual sex... (i.e. with a partner of the same sex), in short, if you deviate in any way from the standard heterosexual, intravaginal intercourse... then you're a pervert, a sinner, and a menace to society. Pervert, PERVERT, PERVERT!!! Besides, if you're a Homosexual-American... Agnew won't like you! (Spiro T., that is) On the other hand, if you believe that sex is pure and good..., sex is an expression of an emotional attraction between two people..., your sexual expression and choice of partner is your own business (not society's or God's), then... COME OUT, COME OUT WHEREVER YOU ARE!

REMEMBER: HOMOSEXUALITY IS A FORM OF LOVE.

THE FEELING STARTED

THE MOVEMENT MOVED

(photo credit: Mark Segal)

By Subscription, the GAY JOURNAL is $4.00 for 26 issues. (One year under the present publication schedule, but this is subject to change.)

SEND TO: GAY YOUTH'S GAY JOURNAL
c/o Alternate U.
530 Sixth Avenue
New York City, New York 10011

NAME ==========

ADDRESS ==========

We are committed to programs of social change. Yet social change in itself is not enough. We seek to transform the ways people relate to one another. We seek meaningful "intimate" relationships with others. We seek to end the inhuman manipulation and distancing that goes on now in our society, in which people are treated like things, sex- and consumer-objects. Liberation means people being people: nothing less. Because we need one another, a necessary part of our lives is involvement in intimate pairs, in intimate groups, in the solidarity of the movement. In these relationships, we can be ourselves, open, reaching out to one another, free to love and be loved, to share, to experience, to grow...

Yet our very need for intimacy often involves us in further oppressive behavior. Our ideas of intimacy have been shaped by the mass media, by two centuries of romanticism, by stereotyped sex-images. We must be aware how much our desire for intimacy represents a real human need, and how much it reflects a wish to withdraw from the world, to dominate and subjugate someone else, or to live out a myth. When intimacy means treating someone else as an object, dehumanizing a brother or sister, then intimacy is a cloak for oppression.

The "intimacy" of a therapy relationship often rests on the subjugation of patient to therapist. The "intimacy" of marriage often rests on the subjugation of wife to husband. The "intimacy" of homosexual pairs often rests on the subjugation of one partner to the other. The "intimacy" of family life often rests on the subjugation of children to parents.

We are all potentially beautiful people. We can love and cherish what is beautiful about each other. In this sense, all human relationships can be meaningful and enriching. Marriage, homosexual pairs, families, communes, work groups: all can lead to mutual respect, love and growth. But all can also lead to division, carping, exploitation, dehumanization, and oppression. The traditional institutions into which many fall without thinking--marriage, the family--are the most oppressive. Their roots are in historical economic and social conditions. They serve to keep people in their place. The "intimacy" they so often engender is a destructive, grinding tension: people thrust upon one another, blaming, grasping, cutting, competing, avoiding, deceiving. Where children are present, they become pawns.

Much of this today is due to our society, which enforces competitive sex roles, subjugation, and battles for control. We need to be flexible with one another: to hold and to be held: to soothe and to be soothed. It is a flaw not to be able to lean on someone, just as it is a flaw not to be able to be leaned on.

Intimacy can arise in groups of people working together, sharing tasks. Here "intimacy" is "solidarity". Intimacy can arise in pair relationships, without exploitation, when each partner is able to be free: when there is mutual esteem and respect. Intimacy can arise in families, too, when each family member is cared for as a human being, not as a thing.

Relationships between the sexes today are severly strained by men's constant attempts to dominate and dehumanize women: to treat them as things and objects. Women will no longer tolerate this indignity. Some women will withdraw from men completely. Some men will withdraw from women completely, too. Some people will form heterosexual pairs; others, homosexual ones. Some people will live in collectives; others will stay in families. None of these alternatives is "sick." None is more "desirable" than the others. We are who we are. We will do what we do. Our task is to reach human relationships and activities which help us grow and realize our potential, while at the same time being involved in the struggle for social change.

A search for "intimacy" and "self-realization" which avoids the need for wholesale social revolution in this country is senseless and co-opted. But a drive for revolution which ignores intimacy and solidarity between people is as inhuman as the society it wishes to change. Let us strive to end oppression while retaining our humanity: otherwise our struggle is empty.

End sexism! End all oppression! Power to the people!

LETTER FROM THE CHAIRMAN

Dear Reader:

This being the first newspaper published by Gay Youth, I'll give you a few thoughts on Gay Youth and the movement in general. First, let's cover Gay Youth.

Gay Youth is an autonomous group formed to fill the void left by other gay groups. These groups did not cater to the young gay: hence, our mission. Instead of telling you more about GY, I'll give you my views on the movement.

I was with the movement when it first started in New York a little over a year ago. Being one of the youngest members of the first movement group(called the Action Group), I was caught between two worlds: one being the other member of the group asking each other whether I was old enough to talk and help make policies for the group. The second world was when we would all agree on a policy and the members would want to see how I felt about it (being so young and all that crap!). If I'm not wrong, I believe by now that the movement has learned to live with young members, old members and by now female members, and male members, and is in the process of learning to live with the transvestites and transexuals. It's about time!

Now, let's get to work with the straights. First, let's try to educate them, then let them try to help us educate the uneducated straights.

The movement is not just centered in New York and on the coast; it's centered wherever there is a gay group working to change the image of the stereotyped gay, and in some cases not being on the coast or New York can make it very hard, like in the mid-western or southern states where gay people are considered sick and a menace to society. So maybe these groups are the center of the movement, because they have to fight hardest.

Respectfully Yours,

Mark Segal

GAY YOUTH: THE GROUP AND WHAT IT IS

Gay Youth is a new group consisting of both male and female gays under the age of 21. Our aim is both political and social (with an accent on social). We wish to bring together young gay people who have so far been out of touch with the gay community and gay life in general, as well as all young gays.

Our recruiting policy will be executed both within the gay community, in the press, in the high schools and wherever young people congregate. In conjunction with this policy, for purposes of education, we will speak at any gathering to which we are invited.

Our meetings are held every Sunday night at 7:00 PM at the Alternate U., 530 Sixth Avenue, New York City, New York.

Chapters are being formed in:

Detroit- get in touch with Tony Russomanno through GLF Detroit.

Philadelphia- get in touch with Basil O'Brien through GLF Philadelphia.

Tampa, Florida- get in touch with Danny Weeks through GLF.

Ann Arbor, Michigan- get in touch with Tony Russomanno of GLF Detroit who is forming GY of Detroit, and helping people from Ann Arbor to start a GY.

If your city is not on this list and you would like more information on GY or would like to start a GY in your city, call (212) 982-9874, or write:

GAY YOUTH
c/o Alternate U.
530 Sixth Avenue
New York, New York 1[illegible]11

Your comments on the paper are welcome. Please feel free to write an article for us, and please send in any news that occurs in your city.

Thank You,
The Editorial Staff

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MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NEW YORK DATE: 8/7/69

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FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

GAY REVOLUTION COMES OUT

The following are excerpts from an interview held in New York City on July 31, 1969 with members of the newly formed Gay Liberation Front.

Q: I'll begin with this question: What is the Gay Liberation Front?

A: We are a revolutionary homosexual group of men and women formed with the realization that complete sexual liberation for all people cannot come about unless existing social institutions are abolished. We reject society's attempt to impose sexual roles and definitions of our nature. We are stepping outside these roles and simplistic myths. We are going to be who we are. At the same time, we are creating new social forms and relations, that is, relations based upon brotherhood, cooperation, human love and uninhibited sexuality. Babylon has forced us to commit ourselves to one thing . . . revolution.

Q: What makes you revolutionaries?

A: We formed after the recent pig bust of the Stonewall, a well known gay bar in Greenwich Village. We've come to realize that all our frustrations and feelings of oppression are real. The society has fucked with us . . . within our families, on our jobs, in our education, in the streets, in our bedrooms; in short, it has shit all over us. We, like everyone else, are treated as commodities. We're told what to feel, what to think, what to be . . . all for the needs of a money-making machine that has successfully packaged us all into antagonistic groups, keeping us divided by racism, sex, and other fears. We identify ourselves with all the oppressed: the Vietnamese struggle, the third world, the blacks, the workers . . . all those oppressed by this rotten, dirty, vile, fucked-up capitalist conspiracy.

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Q: Can you pinpoint the oppression as it specifically relates to homosexuals?

A: Up until now the traditional homosexual has been forced to attempt to live two separate existences which precludes his being able to live fully in either. Through a system of taboos and institutionalized repressions, society has controlled and manipulated (and in our case denied) sexual expression. And through a brutal ethos of competition and inhumane labor has alienated each of us from all our brothers and sisters. The socialization process of the society is nothing but a phony morality impressed upon us by church, media, psychiatry, and education which tells us that if we're not married heterosexual producers and pacified workers and soldiers that we are sick degenerate outcasts. We expose the institution of marriage as one of the most insidious and basic sustainers of the system. The family is the microcosm of oppression. A male worker is given the illusion of participating in the power of the ruling class through economic control of his children and through the relation he has

(Indicate page, name of newspaper, city and state.)

The RAT
Pg 7.

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with his wife as a sexual object and household slave.

Q: Question: How do homosexuals react to their oppression?

A: We hope that masses of homosexuals will be open about their sexuality, and will challenge the bags the system puts people in. Unfortunately it is the repressed homosexual all too often who is willing to be an Uncle Tom or an Aunt Jamima.

Q: What does the GLF intend to do?

A: We are relating the militancy generated by the bar bust and by increasing pig harassment to a program that allows homosexuals and sexually liberated persons to confront themselves and society through encounter groups, demonstrations, dances, a newspaper, and by just being ourselves on the street. The program will create revolution of mind and body as we all confron the opposition. At this time we have specific plans to open a coffee house, a working commune, and experimental living communes. We hope to extend the coffee house idea as an alternative to the exploitative over-priced syndicate run gay bar.

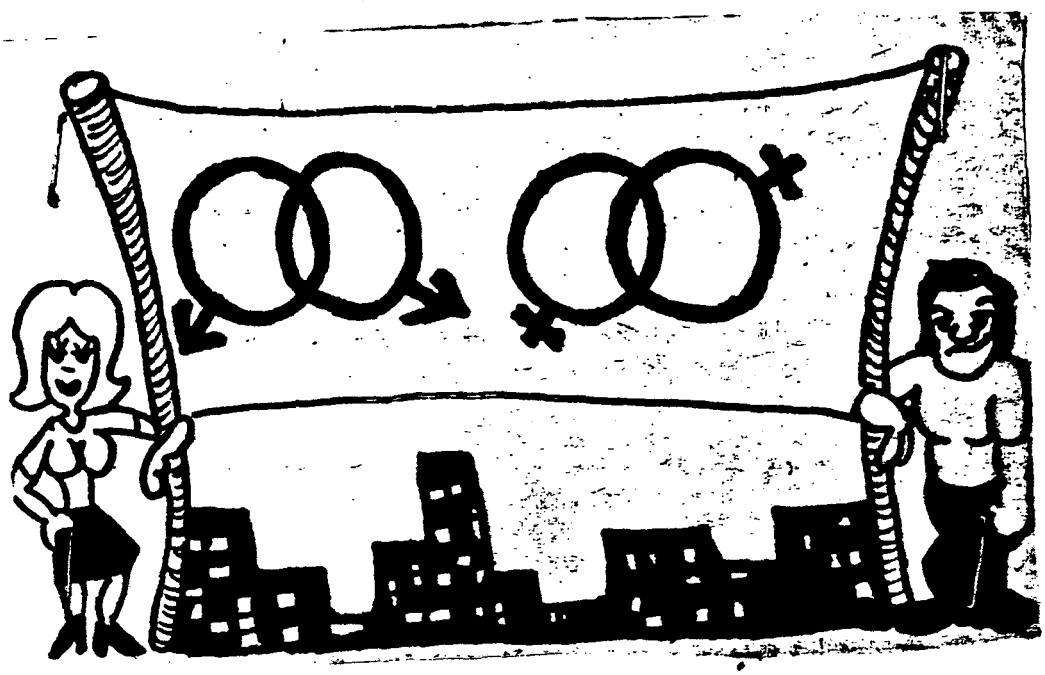
Q: Why do you identify with the revolution when homosexuals are oppressed in other revolutionary cultures?

A: We feel in this respect that previous revolutions have failed, for any revolution that does not deal with the liberation of the total human being is incomplete.

Q: Who is the enemy?

A: Certainly the system, but this system does not exist apart from people. Our aggressiveness is in terms of asserting our identity and reaching out to our brothers and sisters. Our program is a program for free love for all; but in a system that denies people that right, we intend to defend ourselves from the violence that is being brought down upon us.

At present, we do not have a permanent address. To find out about our activities call or come by Alternate U, 69 West 14th St., NYC 10011, 212 989-0666. Until publication of the newspaper, Come Out!, we will have a newsletter which can be picked up at Alternate U. We are badly in need of money; if you can help out (literary contributions too), our mailing address is Gay Liberation Front, Box 642, Old Chelsea Station, NYC 10001. Join us!



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DOCUMENT 2073

FBI/DOJ

OPTIONAL FORM
MAY 1962 EDITION
GSA FPMR (41 CF)

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NY (100-156835) DATE: 8/20/69

FROM : SA [redacted] 7C b7C-1

SUBJECT: FIFTH AVENUE PEACE PARADE COMMITTEE
IS - C

b7C-1

SA [redacted] on 8/4/69, observed a demonstration. 7C

The observations were recorded on an FD-302, the original of which is filed as NY 100-156835-1747.

The leaflets mentioned in the FD-302 have been submitted for filing in NY 100-156835, section 1B (exhibits).

The FD-302 is as follows:

1 - NY 100-159261 (USLA Justice Committee) 41
1 - NY 100-161958 (ASU) 41
1 - NY 100-167120 (GLF) ~~42~~
1 - NY 100-166731 (AVILA) 42
1 - NY [redacted] 7C
1 - NY
b7C-6a,e

[redacted]:sob
(6)
b7C-1
7C

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HEREIN IS UNCLASSIFIED
DATE 7-31-86 BY 3042PWT/ctj

100-167120-5

DOCUMENT 2074

FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

NY 100-156835

1.

Date August 5, 1969

A demonstration began to form at about 4:00 P. M. on the west side of Fifth Avenue, between 49th and 50th Streets, New York, New York.

There were about 25 individuals participating when the demonstration started at about 4:05 P. M. Many of these 25 individuals were young people under 13 years old.

The demonstration consisted of people carrying banners, chanting slogans, and parading back and forth on the sidewalk at the aforementioned location.

There was located at one end of the demonstration, a table where contributions to the Fifth Avenue Peace Parade Committee were being solicited and accepted. Contributors were given buttons idicating support for the Hiroshima-Nagasaki Week Activities being sponsored by the Fifth Avenue Peace Parade Committee.

The demonstration, at its height, consisted of about [illegible] individuals, many of them under 13 years old. Approximately [illegible] individuals, at one time or another, took part in the demonstration before it terminated at about 5:35 P. M. The demonstration included no speeches. The demonstrators carried signs, chanted slogans, and passed out leaflets.

Some of the slogans chanted:

"Demonstrate against imperialism in Latin America"
"Up against the wall Rockefeller"
"Big firms get rich; GIs die"

Some of the signs carried:

"The Third Sex Supports the Third World Struggles-Gay Liberation Front"
"End Blockade Against Cuba"
"US Out of Latin America" (With photograph of

On 8/4/69 at West side of Fifth Avenue between 49th and 50th Streets Manhattan New York, New York File # NY 100-156835-1747

by SA [redacted] b7C-1 7C Date dictated 8/5/69

100-156835

2.

NELSON ROCKEFELLER, Governor of the State of New York)
"Gay Liberation Front with two separate sets of intertwinned circles with short arrowed lines emanating from each of the four circles".
"Stop US Support of Latin Dictators"
"Free Puerto Rico Withdraw US Troops"
"Americanos en Solidaridad con Cuba Contra Imperialismo" with "26 de Julio" in background on sign
"Stop Murder of Priests and Students in Brazil USLA Justice Committee"
"Free Mexican Political Prisoners - USLA Justice Committee"
"Free the Panthers Political Prisoners - American Servicemen's Union"
"Abolish Prison Camps in Peru - USLA Justice Committee"

One of the demonstrators, as he was parading with group, held aloft in his hand a red covered book, about [illegible]", bearing the title, "Selected Military Writings of Mao-tung".

The demonstration ended about 5:35 P. M.

The following leaflets were distributed during the demonstration:

Leaflet headed, "AFTER VIETNAM ? LATIN AMERICA" [illegible] by the Fifth Avenue Peace Parade Committee.

Leaflet by the Fifth Avenue Peace Parade Committee on Hiroshima-Nagasaki Week activities.

Leaflet headed, "AVILA" on the Alliance for Progress. This leaflet stated that ELAINE NIKELS was the editor of "AVILA", 300 Ninth Avenue, New York, N. Y. 10001. It also indicated that "AVILA" is a word made up of the first letters in the following phrase: Avoid Vietnam in Latin America.

OFFICIAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, CHICAGO DATE: 8/22/69

FROM : SAC, NEW YORK (100-156835)

SUBJECT: FIFTH AVENUE PEACE PARADE COMMITTEE
IS - C
(OO: NY)

b7C-1 7C

A demonstration was observed by SA [redacted] on 8/9/69.

The observations were recorded on an FD-302, the original of which is filed as NY 100-156835-1766.

The FD-302 is as follows:

2 - Chicago (Info)(RM)
(1 - CG [redacted]
(1 - CG 100-40903 SDS)
1 - NY [redacted] 41
1 - NY [redacted] 41
1 - NY 100-161958 (ASU) 41
1 - NY 100-~~166731~~ (GLF) 42 167120
1 - NY 100-166666 (SCC)
1 - NY 100-156088 (CNLF)
1 - NY [redacted]
1 - NY [redacted]
1 - NY 100-146684 (WSP)
1 - NY [redacted] 45
1 - NY [redacted]
1 - NY [redacted]
1 - NY [redacted]
1 - NY

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7C
b7C-6 page 167120

[redacted] Bob
(10)

b7C-1 7C

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SERIALIZED ..... FILED .....
AUG 25 1969
FBI — NEW YORK

7C [redacted]
b7C-1

DOCUMENT 2075

FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date August 19, 1969

NY100-156835

b7C-1

The following observations were made by SA [redacted] beginning at about 11:45 AM: 7C

Forty-first Street, between Sixth Avenue and Broadway, already had been closed to vehicular traffic. About 15 individuals were gathered on 41st Street at Broadway; these individuals were obviously gathering together for some sort of a demonstration. Their number increased appreciably as the time passed.

Among the individuals who milled about on 41st Street between 11:45 AM and 1:45 PM were RENE MARCANO and EDWARD WALTER VOGEL, JR.

MARCANO was dressed in what appeared to be the robes of a Roman Catholic friar, the robes were two-tone brown in color.

VOGEL was observed on 41st Street distributing Workers World Party literature.

By about 1:45 PM, several hundred people had gathered on 41st Street. At about that time, the people who had gathered on 41st Street began marching on the sidewalk on the east side of Broadway in a northerly direction. The marching was done under the guidance and protection of the Police Department of the City of New York (NYCPD). The march proceeded along Broadway to Times Square and continued in a northerly direction on the east side sidewalk on Seventh Avenue. The march was restricted to the sidewalk on Seventh Avenue until about 52nd Street when the marchers were forced to the street because the sidewalk was blocked by construction work. The leading contingents of the marchers refused to return to the sidewalk; they began running and/or walking rapidly on Seventh Avenue in a northerly direction. As they proceeded up Seventh Avenue, they shouted, "The streets belong to the people".

On 8/9/69 at Borough of Manhattan, New York, New York File # NY 100-156835-1766

b7C-1

by SA [redacted] 7C Date dictated 8/13/69

2.

This leading group arrived at the Artisans Gate of Central Park at about 2:10 PM. By this time, this group had opened a long gap between itself and the next group in the line of march. The Artisans Gate and the road leading from the gate through Central Park are reached by going directly across Central Park South from Seventh Avenue.

The leading group of marchers proceeded in a generally northerly direction from the Artisans Gate to the Central Park Band Shell. On arriving at the band shell, this group immediately climbed on to the band shell itself and continued to occupy the band shell itself throughout the program, i. e., as long as the program was observed. This leading group of marchers arrived at the band shell at about 2:20 PM.

By about 2:45 PM, almost all of the marchers had arrived at the band shell.

Before the program at the band shell began, and while the program was in progress, there was a great deal of dissension and some actual blows were struck among those individuals occupying the band shell.

Signs carried by the marchers indicated that the following groups participated in the march:

American Servicemen's Union (ASU)
Gay Liberation Front (GLF)
Socialist Committee of Correspondence (SCC)
United States Committee for the National Liberation Front of South Vietnam (CNLF)

The GLF appeared to be a group more interested in obtaining more freedom for homosexuals rather than a group motivated by strictly political ideologies.

The speakers and participants in the program at the band shell included the following:

ALLEN GINSBERG, who was unable to speak because of the noise raised by the individuals occupying the band shell. He merely lead some sort of a mystic chant.

JOSE RUDDER (phonetic), who described himself as an ex-soldier who had recently been given an undesirable discharge by the army at Fort Jackson. He said he was fighting to have this discharge changed to a discharge of a more desirable type.

PAULINE ROSEN, Womens Strike for Peace.

MARY KOCHIYAMA, she blamed the ills of Asia on American imperialism.

JONES, Inter-Organizational Secretary of the Students for a Democratic Society (SDS) who stated that "American imperialist system is the enemy of the people of the world" and that "the SDS cannot tolerate any attack, physical or verbal, on the Vietnam flag".

GILBERTO GERENA VALENTIN began to speak at about 4:05 PM. He was introduced as the representative of the Puerto Rican people in New York City who had lost his job with the City Government because he had fought for the people. He called the bombing of Hiroshima and Nagasaki by the American bombers "a massacre". He demanded an end to the Vietnam war and all war. He began is speech in English, changed to Spanish, and finished in English. He scored the United States for storing poison gas in Okinawa and Japan. He charged that poison gas was stored by the United States on the island of Puerto Rico; he demanded that the poison gas be removed from Puerto Rico as well as from Okinawa and Japan. He demanded that the war in Vietnam be brought to an end, that United States military bases be removed from Okinawa, Japan, and Puerto Rico, and the end of police repression against Puerto Ricans and Negroes in New York City. GERENA VALENTIN terminated his speaking at about 4:10 PM.

JIMMIE JOHNSON claimed he was an original war protestor. He is associated with the union known as District 65. He was quite disgusted with all the dissension on the band shell. He said that a good test of a revolutionary was, "How many pigs did you kill today?"

During the program, IRVING BEINEN was observed on the band shell for a short period of time.

4-750 (Rev. 4-17-85)

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DOCUMENT 2078

FBI/DOJ

~~CONFIDENTIAL~~

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

New York, New York
September 8, 1969

In Reply, Please Refer to
File No. Bufile 100-445548
NY file 100-156835

Re: Fifth Avenue Vietnam
Peace Parade Committee
(FAVPPC), Hiroshima-Nagasaki
Week Demonstrations in New York City,
August 4-9, 1969

Special Agents of the Federal Bureau of Investigation (SAS, FBI), observed the following demonstrations and events in New York, New York (NY), during Hiroshima-Nagasaki Week, sponsored by the FAVPPC:

The broad purpose of Hiroshima-Nagasaki Week was to protest war, racism, poverty and their inter-relation:

August 4, 1969 (Monday)

DECLASSIFIED BY 3042 PWT/ltp
ON 8-11-86

On August 4, 1969, a demonstration primarily co-sponsored by an organization named "Avoid Vietnams In Latin America (AVILA)", protesting United States domination of Latin America was held at Rockefeller Plaza, Fifth Avenue, between 49th and 50th Streets.

At approximately 4:05 p.m., about 25 persons commenced a picket line demonstration at the above location. The number of participants increased to approximately 75 during the demonstration.

Some of the signs and banners displayed by the demonstrators were:

"Gay Liberation Front"; "The Third Sex Supports The Third World Struggles-Gay Liberation Front"; "Free Puerto Rico, Recall US Troops"; "US Out Of Latin America"; "Stop Murder of Priests and Students in Brazil-United States Latin America Justice Committee"; "Abolish Prisoner Camps in Peru-US Latin America Justice Committee"; "End the Blocade of Cuba"; "Free The Panthers-Political Prisoners-American Servicemen's Union (ASU)".

~~CONFIDENTIAL~~

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Fifth Avenue Vietnam Peace Parade Committee

At various times, the demonstrators used the following chants:

"Power to the People"; "Ho Ho Ho Chi Minh"; "Down with Imperialism-More Power to the People"; and "Up Against the Wall Rockefeller".

The demonstration ended at 5:30 p.m. No incidents of violence or arrests took place during the demonstration.

Characterizations of the ASU, American Committee For Justice to Latin American Political Prisoners (USLAJC) and the Black Panther Party (BPP) appear in the Appendix.

August 5, 1969 (Tuesday)

On August 5, 1969, a picket line demonstration sponsored by the FAVPPC was held at Park Row, adjacent to City Hall, NYC. Approximately 65 persons took part in the demonstration which ended at 1:00 p.m.

Signs carried by the demonstrators identified the following organizations as participating in the demonstration:

Women Strike For Peace (WSP); Metropolitan Council Of Housing (MCOH), National Welfare Rights Organization; Lower East Side Mobilization For Peace Action (LEMPA).

Several individuals were observed carrying the banner of the Crazies, an anti-establishment group. These individuals, however, did not participate in the demonstration.

Paul Boutelle, Socialist Workers Party (SWP), candidate for Mayor of NYC, was observed at the demonstration distributing leaflets calling for his election.

The SWP has been designated pursuant to Executive Order 10450.

Fifth Avenue Vietnam Peace Parade Committee

The purpose of the demonstration was indicated in the following slogans appearing on placards carried by the demonstrators:

"Mr. Nixon! Cut Out Poverty and Racism"; "Mr. Nixon! Stop Nuclear Testing"; "End War Taxes, Stop Raising Taxes"; "Our Taxes Are For Peace, Not War"; and "More Welfare Money, Restore Cuts".

At various times the demonstrators used the following chants:

"End the War In Vietnam, Bring the Boys Home", and "Feed Our Children, Starve the War". At approximately 12:20 p.m., 11 individuals were allowed to proceed to the steps of City Hall where Vivica Lindfors, an English Actress read a prepared statement, which in substance asked for a halt of the Vietnam War and requested the NYC Council to pass the peace resolution as did the Councils of the cities of Chicago and Detroit.

Several representatives of the group were then allowed to enter City Hall and deliver copies of the statement to the mail boxes of the City Councilmen.

These individuals then rejoined the picket line demonstration which ended at approximately 1:00 p.m.

No incidents of violence or arrests occurred during the demonstration.

August 6, 1969 (Wednesday)

On August 6, 1969, a picket line demonstration was held in front of the United States Mission to the United Nations (USMUN) 799 United Nations Plaza, NYC. The demonstration was sponsored by the FAVPPC as part of Hiroshima-Nagasaki Week in NYC and was primarily co-sponsored by the Committee of Returned Volunteers (CRV). The purpose of the demonstration as set forth in a leaflet jointly issued by the CRV and the Asian Americans for Action (AAA), was to demand the following:

Fifth Avenue Vietnam Peace Parade Committee

1.) Immediate removal of all United States forces and all nuclear and chemical weapons from Okinawa;

2.) End of the United States - Japanese Security Treaty.

Demonstration commenced at 12:00 p.m., in front of the USMUN consisting of approximately 75 individuals. At the height of the demonstration, approximately 175 individuals participated in the picket line. The following organizations were represented as evidenced by the signs and buttons worn by the demonstrators:

CRV; AAA; WSP; Youth Against War and Fascism (YAWF); and the "Crazies".

The demonstrators carried such signs as:

"Crops, Not Bombs"; "US Get out of Okinawa"; "Get Out Of Japan and Vietnam"; and "Asia Can Defend Itself - US Troops Go Home".

At approximately 12:50 p.m., the picket line demonstration ended and a rally began with John William Troy, a member of CRV, acting as Master of Ceremonies.

Troy introduced Mary Kochiyama as a member of the AAA who delivered a speech reiterating the demands of the above leaflet. She also called for stronger UN action against the United States because of its military involvement in Okinawa. She supported the "Heroics of North Vietnam, and the National Liberation Front".

Hidaio Shinagawa was introduced by Troy as a Japanese student studying in the United States. Shinagawa delivered a speech condemning the United States - Japanese Security Treaty as dangerous to all Asian Countries, but especially to Japan since Japan would become involved in war before the other Asian countries.

At 1:20 p.m., after the above speeches, a group of eight individuals led by Chris Iijima of the AAA, attempted to gain entry to the USMUN to speak with the United States

Ambassador to the UN. They were told that the United States Ambassador was not available and were not permitted to enter by officers of the NYC Police Department (PD). These eight individuals then stood on the steps of the USMUN and refused to move. They were then arrested by the NYCPD at 1:40 p.m., and taken to the 17th Precinct, NYCPD, at 51st Street, between Seventh Avenue and Lexington Avenue.

The demonstration in front of the USMUN ended at 1:50 p.m.

At approximately 2:10 p.m., about 25 individuals formed a circular picket line demonstration in front of the 17th Precinct in support of the eight arrested individuals. This demonstration terminated at 2:50 p.m., when the arrested individuals were taken from the 17th Precinct in a police van to the Criminal Courts Building, 100 Centre Street, NYC.

b7C

b7C-3

On August 6, 1969, Detective [redacted] Special Services Division (SSD), NYCPD, advised that eight individuals were arrested in connection with the above demonstration at the USMUN on charges of disorderly conduct.

A characterization of the YAWF appears in the appendix.

At approximately 6:30 p.m., demonstrators began gathering at Times Square, next to the United States Armed Services Recruiting Station, NYC, where a vigil and reading of names of servicemen killed in the Vietnam war had been in progress since the morning of August 6, 1969. The demonstrators gathered quietly until 7:50 p.m., and then commenced a silent march, proceeding from Times Square on 44th Street to the Avenue of the Americas, and then North to Central Park South. The demonstrators marched three abreast on the sidewalk carrying such placards as "US is the Aggressor in Vietnam"; "We Mourn All Victims of this War"; "Hiroshima was destroyed 24 Years Ago Today". Many of the demonstrators also carried lighted candles. Approximately 600 individuals participated in this march.

At approximately 8:20 p.m., the march entered Central Park at the Sixth Avenue entrance on Central Park South and proceeded

a short distance to a small lake where a lantern-boat ceremony was held commemorating those who died in Hiroshima, Japan on August 6, 1945, because of the nuclear bombing. This ceremony was held in conjunction with the traditional Bon Festival held in Hiroshima every year on August 6th.

The ceremony at Central Park Lake consisted of the following:

Reverend Masaru Shibata of the United Church of Christ, presented an introduction and history of the Bon Festival. Nathanial W. Pierce, Co-Director of the Episcopal Peace Fellowship, delivered a traditional Christian prayer. Thereafter, lighted lantern boats, approximately 200 in number, were floated into Central Park Lake by the demonstrators.

The ceremony ended at 9:20 p.m., when Rabbi Isidor Hoffman, Executive Director of the Jewish Peace Fellowship, delivered the concluding prayer for peace.

Many of the approximately 600 demonstrators left Central Park following the above ceremony. A "silent vigil" followed the ceremony and lasted until 6:15 a.m., August 7, 1969.

Initially, approximately 175 demonstrators remained at Central Park Lake following the ceremony. This number dwindled steadily until 6:15 a.m., when the remaining 17 demonstrators left the park.

At 10:00 p.m. and 10:30 p.m., August 6, 1969, poems concerning victims of the Hiroshima bombing were read. During the vigil, demonstrators slept or were engaged in conversations in small groups.

At 6:15 p.m., the demonstrators picked up their debris and left Central Park without incident.

The reading of the rolls of American servicemen killed in Vietnam continued at Times Square during the night and ended during the morning of August 7, 1969.

The above march, ceremony and vigils were sponsored by the FAVPPC as part of Hiroshima-Nagasaki Week in NYC. No incidents of violence or arrests took place during these events.

Fifth Avenue Vietnam Peace Parade Committee

August 7, 1969 (Thursday)

On August 7, 1969, an anti-war rally, sponsored by the FAVPPC as part of Hiroshima-Nagasaki Week in NYC, was held at the South West corner of Eighth Avenue and 37th Street, NY, NY. This rally appealed to the working individuals of the NYC Garment District to protest against the Vietnam war.

The rally commenced at 12:15 p.m., upon the arrival of a sound truck which bore two large placards stating, "Help End the War in Vietnam", and "Contribute to the FAVPPC". At the height of the rally, approximately 40 individuals participated.

Ron Wolin, who identified himself to the crowd as Coordinator of the Veterans for Peace in Vietnam, acted as Master of Ceremonies of the rally. Wolin stated that the anti-war movement had spread to the United States Armed Services and that the march on Washington, D.C. scheduled for November 15, 1969, would be the biggest peace demonstration in the history of the United States.

Wolin introduced the following speakers who delivered brief speeches calling for the end of the Vietnam war and calling for unions to organize in opposition to the Vietnam war:

Dalton James who was introduced as a Vietnam veteran; Stanley Hill, who was introduced as a Vice-President of the Social Services Employees Union, Local 371; Esther Carol, who was introduced as being affiliated with the International Ladies Garment Workers Union; and Ed Pagan, who was introduced as an officer of District 65, National Council of Distributive Workers of America.

The rally ended at 1:50 p.m. No incidents of violence or arrests occurred in connection with the rally.

b7C-5a
b7D-4

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February 26, 1969

[redacted] b7C-5a
b7D-4

[redacted] b2-1 b7D-1

April 10, 1967

Fifth Avenue Vietnam Peace Parade Committee

August 8, 1969 (Friday)

On August 8, 1969, a picket line demonstration primarily sponsored by the FAVPPC was held in front of the Federal Building, Federal Plaza, NYC, as part of Hiroshima-Nagasaki Anti-War Week in NYC. The purpose of the demonstration was to protest the war in Vietnam and the Selective Service draft system.

The picketing commenced at 11:15 a.m., and consisted of a maximum of approximately 60 demonstrators carrying such signs as "Bring the War Home Now"; "Refuse to Serve in the US Armed Forces - Resist"; "Burn Cards, Not Kids-Catholic Peace Fellowship".

While picketing was in progress, demonstrators passed out leaflets which stated that the demonstration was being sponsored by "August Eighth Action Committee" which consisted of the FAVPPC, the Catholic Peace Fellowship, the Episcopal Peace Fellowship, the WSP, and the Workshop in Non-Violence. The leaflet expressed sorrow for Americans and Vietnam-war dead, and protested the slow withdrawal of United States troops from Vietnam. Prior to the start of the above picket line demonstration, a group of ten individuals conducted a sit-in demonstration in the corridor of the 39th floor of the Federal Building, Federal Plaza, in front of the Selective Service Headquarters, Room 3908.

The sit-in demonstration started at 8:45 a.m., and ended at 11:30 a.m., when the officers of the NYCPD arrested the demonstrators on charges of criminal trespass. As of 11:50 a.m., this corridor was completely cleared of demonstrators. No attempts were made by the demonstrators to gain entrance into the Selective Service Headquarters.

During both the sit-in demonstration and the picket line demonstration, the names of Americans killed in the Vietnam war were read out by the demonstrators.

7C
b7C-3

Detective [redacted] SSD, NYCPD, advised that ten individuals were arrested by the NYCPD on charges of criminal trespass in connection with the above sit-in demonstration.

The picket line demonstration ended without incident at 3:30 p.m.

Fifth Avenue Vietnam Peace Parade Committee

August 9, 1969 (Saturday)

On August 9, 1969, SAS of the FBI observed an anti-war march and rally sponsored by the FAVPPC which was held as the conclusion of Hiroshima-Nagasaki Week in NYC.

At approximately 12:30 p.m., demonstrators began assemblying at 41st Street, between Broadway and Sixth Avenue. At approximately 1:45 p.m., an anti-war march commenced from this assembly point and proceeded north on Seventh Avenue to Central Park South. The demonstrators marched three abreast on the sidewalk, chanting anti-war slogans. The march consisted of approximately 2,000 individuals carrying such placards as "End War Taxes"; "Free All Political Prisoners"; "Bring All GIS and Money Home Now"; "War is Destroying Vietnam and the US"; "Remove US Military Bases From Japan and Okinawa".

The following organizations participated in the march as evidenced from the names of organizations appearing on signs and buttons worn by the demonstrators:

Communist Party, United States of America (CP,USA), W.E.B. Du Bois Clubs of America (DCA); GIS Against the War; Veterans for Peace in Vietnam; ASU; YAWF; US Committee to Aid the National Liberation Front; FAVPPC; Gay Liberation Front, NY Student Mobilization Committee; Socialist Committee of Correspondents; WSP; LEMPA; CRV; and the Committee for Peace-New York Medical College, Flower and Fifth Avenue Hospitals, Metropolitan Hospitals.

Characterizations of DCA, US Committee to Aid The National Liberation Front, and the NY Student Mobilization Committee appear in the appendix.

While the march was in progress, a group of eight individuals conducted a counter picket line demonstration under the banner of the National Renaissance Party (NRP), at the Times Square Traffic Island. The marchers passed by the counter pickets without incidents of violence since a large contingent of officers of the NYCPD separated the opposing groups. The counter pickets carried placards reading "Kill All Jews".

A characterization of the NRP appears in the appendix.

Fifth Avenue Vietnam Peace Parade Committee

The march entered Central Park at Seventh Avenue and Central Park South. The last segment of the march reached Central Park at approximately 3:05 p.m. The demonstrators proceeded through Central Park to the band shell located near 72nd Street and Fifth Avenue where a scheduled anti-war rally began.

Speeches were delayed by disruptions at the band shell caused by a group of "Crazies", an anti-establishment group, which occupied the band shell prior to the arrival of the marchers and refused to get off the stage. Brief scuffling occurred at the band shell but the Crazies were permitted to remain. Also occupying the band shell were members of YAWF and the US Committee to Aid the National Liberation Front. The disruptive individuals occupying the band shell repeatedly yelled for the CP to stay off the stage.

Al Evanoff acted as Master of Ceremonies and introduced speakers at this rally. b2-1 b7C-6a,d b7D-1 b7D-3e

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[redacted]

Jose Rudder, self-described as a former GI, was introduced as the first speaker at the band shell. Rudder stated that he had recently received an undesireable discharge from the US Army. He stated that he would fight the discharge all the way to the US Supreme Court.

Rudder said that the Army is full of anti-war soldiers. He stated that the only way to end the Vietnam war was to organize and resist in a united and organized way and that the US, with its Army, would not lift the Vietnam struggle.

Mary Kochiyama, who described herself as spokesman for the AAA, gave a four minute speech, reading from notes, praising the leadership of Hanoi in Vietnam and condemning US colonialism and imperialism in Asia since World War II.

She stated "America must learn that Asia is for the Asians so that Asians can create a natural economy and self-determination for themselves".

Fifth Avenue Vietnam Peace Parade Committee

This speaker claimed that all Asian Americans demand that the US do the following:

1). Immediately remove all atomic weapons and all military bases from Okinawa; 2). Return Okinawa to Japan and 3). End the United States - Japanese Security Treaty."

Suzanne Bellamy introduced as communications secretary of the BPP in Harlem, criticized racism and imperialism in the US and claimed that all depressed people in America, including Negroes, Asian-Americans and working class people, were already conducting a revolution to improve their lot in life. Bellamy then claimed that the police departments throughout the nation are harrassing and raiding the BPP on fabricated charges.

Gerena Valentin was introduced as the representative of the Puerto Rican people in NYC who had recently lost his job with the city of NY because he had fought for the people. In his speech, Valentin demanded an end to the war in Vietnam, an end of police repression against the Puerto Ricans and Negroes in NYC, and the removal of US bases in Japan, Okinawa and Puerto Rico.

Jeff Jones, introduced as Interorganizational Secretary of Students For A Democratic Society (SDS), stated that it was American imperialism that was the cause of trouble in the world today. He said that it was imperialism and the facist US Government that was supressing the black people, brown people, and the working people in this country. He stated that all those at the rally must support the National Liberation Front and those being supressed in this country such as the BPP. Jones called for the support of the SDS anti-war "Action in Chicago on October 11th."

A characterization of SDS appears in the appendix.

Fifth Avenue Vietnam Peace Parade Committee

At approximately 3:45 p.m., immediately prior to the speech of Jeff Jones, a group of ten youths carrying American flags walked through the rally and started up the aisle to the band shell. They carried a sign depicting Ho Chi Minh as a murderer. This group was punched and kicked by the participants of the rally and chased out of Central Park.

James Johnson, introduced as a member of the Fort Hood 3, talked about a recent trip which he made to Hanoi, North Vietnam to pick up three prisoners of war, freed by North Vietnam. He said that the North Vietnamese people are fully unified behind the war effort. He said that the lesson to learn from the North Vietnamese people is that revolution in the US must be unified.

Maggie Geddes, introduced as one of the five women who broke into a draft board and destroyed records, stated that she and the other four women took this action to show the Federal Government and NY that actions speak louder than words. She stated that the women acted as women to break through the fears and violence that perpetuate our system.

The last speaker was Douglas Stone, introduced as a Steering Committee member of the National Mobilization Committee in Washington, D.C.. He said that the demonstration was a success for all who are against the peace movement, for all racists, and for the Pentagon. Stone said that if this type of organizing continues, it would only take one or two more demonstrations like this and "we are through".

Stone called for a massive demonstration in Washington, D.C., on November 15, 1969, and he called for a legal action in Chicago on October 11, 1969. He announced that after the demonstration, on November 15, 1969, there would be a meeting of those individuals who wanted to remain in Chicago and "plan other things", for the following day. Stone concluded his speech by asking if the Pentagon had organized this demonstration and repeated "who organized this chaos".

The rally ended at approximately 4:45 p.m., and the demonstrators left Central Park.

No arrests occurred during the march and rally according to the SSD of the NYCPD.

Fifth Avenue Vietnam Peace Parade Committee

Mark Rudd and Robin Palmer were observed participating in the above march and rally.

b2-1 b7D-1

[redacted] advised on September 5, 1969, that Mark Rudd was National Secretary of the SDS.

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7D

[redacted]

b2-1
b7C-6a,d
b7D-1
b7D-4

The RC was a coalition of radical groups in NYC, formed in April, 1967, to support anti-war activity, recruit Americans to aid guerrilla warfare anywhere in the world, but particularly in Central America, and to support National Liberation Fronts; also, to stem the tide of US imperialism all over the world by whatever means possible.

The RC disbanded on October 31, 1967.

[redacted] b2-1 b7D-1

October 4 and
November 11, 1967

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APPENDIX

1.

AMERICAN SERVICEMEN'S UNION

On November 1, 1968, a source advised that the American Servicemen's Union (ASU), formed during early 1968, maintains headquarters at 156 Fifth Avenue, New York, New York. ASU is dominated and controlled by the Workers World Party (WWP) and is designed to advance WWP efforts to undermine United States political and military objectives abroad by fomenting discontent among military enlisted personnel and by calling for establishment of a servicemen's union. ASU's chief propaganda weapon is publication of "The Bond - The Sericemen's Newspaper", which is widely circulated at military installations free of charge and at times unsolicited.

The source also advised that the ASU Chairman is ANDREW DEAN STAPP, undesirably discharged from the United States Army in April, 1968. STAPP is a member of the WWP. "ASU" and "The Bond" are terms used interchangeably in connection with WWP interests in military matters. The former has no real existence apart from the latter, since the publication is the primary means of generating interest among and communicating with servicemen interested in formation of a union. The union does not function as an organization at this time. It has, however, been given much publicity in each edition of "The Bond".

A characterization of the WWP is set out separately.

APPENDIX

1.

BLACK PANTHER PARTY

According to its official newspaper, the Black Panther Party (BPP) was started during December, 1966, in Oakland, California, to organize black people so they can take control of the life, politics, and the destiny of the black community. It was organized by BOBBY GEORGE SEALE, BPP Chairman, and HUEY P. NEWTON, BPP Minister of Defense. NEWTON is presently serving a sentence of 2 to 15 years on a conviction of manslaughter in connection with the killing of an Oakland police officer.

The official newspaper, "The Black Panther", which further describes itself as the "Black Community News Service", states that the BPP advocates the use of guns and guerrilla tactics in its revolutionary program to end oppression of the black people. Residents of the black community are urged to arm themselves against the police who are consistently referred to in the publication as "pigs" who should be killed.

"The Black Panther" issue of September 7, 1968, contains an editorial by BPP Minister of Education, GEORGE MASON MURRAY, which ends with the following:

"Black men. Black people, colored persons of America, revolt everywhere! Arm yourselves. The only culture worth keeping is a revolutionary culture. Change. Freedom everywhere. Dynamite! Black Power. Use the gun. Kill the pigs everywhere."

Included in the introduction to an article appearing in the October 5, 1968, edition of "The Black Panther" is the statement, "... we will not dissent from American Government. We will overthrow it."

Issues of "The Black Panther" regularly contain quotations from the writings of Chairman MAO Tse-tung of the People's Republic of China and feature MAO's statement that "political power grows out of the barrel of a gun."

The national headquarters of the BPP is located at 3106 Shattuck Avenue, Berkeley, California. Branches have been established at various locations throughout the United States.

APPENDIX

NATIONAL RENAISSANCE PARTY

On May 29, 1968, a source advised that the National Renaissance Party (NRP) was founded in 1949, by JAMES H. MADOLE, who continues to serve as its National Director and is in complete control of the NRP.

The source further stated that the NRP has its headquarters in the residence of JAMES H. MADOLE at 10 West 90th Street, New York, New York. Weekly meetings are held at this location on Thursday evenings.

The source described the NRP as an anti-Negro, anti-Semitic and neo-Fascist organization.

This source stated on July 28, 1966, that JAMES H. MADOLE, as of October, 1965, distributed a printed "program of the NRP", which program had as its announced purpose the establishment of a "Racial Nationalist State". According to the program, this would be accomplished by calling a Constitutional Convention to ratify the necessary amendments to the United States Constitution in order to carry out the NRP program for the establishment of a "Racial Nationalist State".

This source further advised that as of May 29, 1968, this "program of the NRP" remains in effect and that the anti-Negro and anti-Semitic nature of the NRP is exemplified by the following excerpts from this program:

1. Enact and rigidly enforce legislation to restrict the benefits of American citizenship to mentally and genetically sound members of the Caucasian race.

2. Enact legislation to prohibit intermarriage between white and non-white.

3. The Jewish race shall be deprived by suitable legislation of their American citizenship and shall henceforth be prohibited from holding any professional, political or educational posts within the Racial Nationalist State. The Jew constitutes an alien virus in our national bloodstream and, as such, he must be purged from our cultural, economic, and political life.

4. Enact legislation to hasten the repatriation of American Negroes to the newly independent black nations on the African continent under the auspices and guidance of black nationalist leadership in the United States.

APPENDIX

NATIONAL RENAISSANCE PARTY

5. The establishment of a selective immigration policy whose primary purpose is to attract the best European racial stock to the North American Continent in order to utilize their vast energy and talent in the task of creating a dynamic, expanding White Empire capable of withstanding the encroachments of the primitive, colored world led by the Oriental colossus, Red China.

APPENDIX

1.

STUDENTS FOR A DEMOCRATIC SOCIETY

A source has advised that the Students for a Democratic Society (SDS), as it is known today, came into being at a founding convention held at Port Huron, Michigan, in June, 1962. From an initial ideological posture of "participatory democracy," the current line of the national leadership reveals an adherence to Marxism-Leninism. Michael Klonsky, National Secretary, in March, 1969, called for the building of a revolutionary Marxist-Leninist movement. The program of SDS has moved from involvement in civil rights struggles to an anti-Vietnam war position and finally to its present advocacy of an anti-imperialist line, linking up the oppressed peoples of Asia, Africa and Latin America with the black liberation movement in the United States. China, Vietnam and Cuba are regarded as countries which are leading the world-wide struggles against United States imperialism. On the other hand, SDS regards the Soviet Union as an imperialist power and does not support the policies of that country.

SDS maintains a National Office in Room 206, 1608 West Madison Street, Chicago, Illinois. Its official paper "New Left Notes" reflects the line of the national leadership and program adopted at meetings of the National Council and National Interim Committee (NIC). Three national officers and a NIC of eleven members are elected each year during a June National Convention.

SDS Regional Offices and university and college chapters elect delegates to National Council meetings wherein program and ideology are debated, but each Region and chapter is autonomous in nature and is free to carry out independent policy and programs reflective of local conditions.

APPENDIX

1.

STUDENT MOBILIZATION COMMITTEE, Also Known As Student Mobilization Committee to End the War in Vietnam; National Student Mobilization Committee

A source advised on May 16, 1969, that the Student Mobilization Committee originally grew out of the National Student Strike for Peace conference held in Chicago, Illinois, on December 28 - 29, 1966, which resulted in a call for massive anti-war demonstrations in New York City, New York, and San Francisco, California, on April 15, 1967. The National Student Strike for Peace was originally called by the Communist Party. Divisions arose between elements of the Communist Party and the Socialist Workers Party, culminating in a take-over by the Socialist Workers Party element in the summer of 1968, and the Communist Party element withdrawing. Source further advised the Student Mobilization Committee locally and nationally is controlled by the Socialist Workers Party and its youth arm, Young Socialist Alliance, as evidenced by their participation in Student Mobilization Committee functions and their leadership role played in the Student Mobilization Committee

The Socialist Workers Party has been designated pursuant to Executive Order 10450.

A report by the Committee On Un-American Activities, House of Representatives, Ninetieth Congress, First Session, dated March 31, 1967, entitled "Communist Origin and Manipulation of Vietnam Week (April 8-15, 1967)" stated that the Student Mobilization Committee and the April 15th, 1967, anti-war demonstrations were Communist dominated and inspired.

A second source, on April 3, 1969, made available a copy of "The Student Mobilizer" dated April 5, 1969, which was self-described as being published by the National Office of the Student Mobilization Committee to End the War in Vietnam, 857 Broadway, Room 307, New York, New York 10003. In this issue the aims of the Student Mobilization Committee were set forth as: Bring the GI's home from Vietnam now; End campus complicity with the War, and Win self-determination for Vietnam and Black America.

APPENDIX

2.

STUDENT MOBILIZATION COMMITTEE,
Also Known As Student Mobilization
Committee to End the War in Vietnam;
National Student Mobilization Committee (cont'd)

In this issue of the publication, the Student Mobilization Committee pledged itself to organize high school students, college students, future draftees, GIs and all young people to fight until every last GI is brought home.

A third source, on August 5, 1969, advised that the Student Mobilization Committee currently occupies Room 307 at 857 Broadway, New York, New York.

A characterization of the Young Socialist Alliance (YSA) appears separately.

APPENDIX

1.

UNITED STATES COMMITTEE FOR JUSTICE TO LATIN AMERICAN POLITICAL PRISONERS, Also Known As United States Latin American Justice Committee

A source advised on November 18, 1966, that the United States Committee For Justice To Latin American Political Prisoners (USLAJC) was organized as a result of a meeting held during the latter part of 1966. As a result of the initial meeting, the Socialist Workers Party (SWP) initiated a second meeting about the first week in November, 1966. The Committee was formed for the purpose of obtaining clemency for Hugo Blanco, a Peruvian revolutionary freedom fighter. Although most officers of the USLAJC are not SWP members, this is another SWP defense committee.

The source advised the following on July 10, 1968:

The USLAJC is a non-membership organization with no headquarters or formal meetings.

The activities of the USLAJC are controlled by the SWP through work done by SWP members. Richard Garza, SWP National Committee member, is Assistant Executive Secretary of the USLAJC. Hedda Garza, SWP member at New York City, is Editor of the "USLA Reporter", official organ of the Committee.

The SWP uses the USLAJC to propagandize on behalf of Latin American Trotskyists. The USLAJC attempts to aid Latin American political prisoners and their families through financial support and to exert influence on Latin American governments for release of the prisoners. Propaganda is spread by the Committee through distribution of literature and speeches by representatives of the USLAJC.

The SWP has been designated pursuant to Executive Order 10450.

APPENDIX

1.

UNITED STATES COMMITTEE TO AID THE
NATIONAL LIBERATION FRONT OF SOUTH VIETNAM

On October 14, 1966, a source furnished a leaflet entitled, "Policy Statement, 20 July 1966, U.S. Committee to Aid the National Liberation Front of South Vietnam" (USCANLF-SV).

According to this leaflet, the USCANLF-SV is an Ad Hoc organization formed in April, 1965. Its mailing address was Room 5, 103 MacDougal Street, New York City. The only officer listed is WALTER D. TEAGUE, Chairman.

The USCANLF-SV supports the aims of the National Liberation Front of South Vietnam (NLF) and the right of the people of Vietnam of self-determination without the presence of United States troops. It calls for the immediate withdrawal of all United States troops from Vietnam. It will counteract the United States Government's propaganda by making available literature of the NLF; disseminating analyses and reprints of the political structure and nature of the NLF; providing speakers for street meetings, teach-ins, etc.; working with all groups for recognition of the legitimacy of the NLF, and by urging all people to send medical aid and money for medical aid to the NLF through its missions.

On September 14, 1965, WALTER D. TEAGUE advised a second source that USCANLF-SV has no dues or membership.

On October 27, 1966, a representative of the Postal Inspectorss Office, New York City, advised that Post Office Box C, Old Chelsea Station, New York, New York 10011, had recently been opened in the name of USCANLF-SV.

APPENDIX

1.

W.E.B. DU BOIS CLUBS OF AMERICA (DCA)

A source advised that on October 26-27, 1963, a conference of members of the Communist Party, United States of America (CP, USA), including national functionaries, met in Chicago, Illinois, for the purpose of setting in motion forces for the establishment of a new national Marxist-oriented youth organization which would hunt for the most peaceful transition to socialism. The delegates were told that it would be reasonable to assume that the young socialists attracted into this new organization would eventually pass into the CP itself.

A second source has advised that 500 delegates attended the founding convention for the new youth organization which was held from June 19-21, 1964, at 150 Golden Gate Avenue, San Francisco, California, at which time, the name, W.E.B. DuBois Clubs of America (DCA) was adopted.

A third source advised in January, 1969, that the future course of the DCA was discussed at the National Committee (NC) meeting of the CP, USA, held January 4-6, 1969, in New York City. The discussion included a history of the development of the DCA. Namely, that it was founded as a socialist oriented youth organization but to the CP it meant a Marxist-Leninist organization which would provide the CP with flexibility in its approach to radicalized youth and maximum possibilities for the legality of the organization. The CP leaders at the NC meeting were considering ways of bringing new life into the organization so they can reach a greater number of people.

The second source advised on April 28, 1969, that Jarvis Tyner, is the National Chairman of the DCA and is also on the NC of the CP, USA.

A fourth source advised on June 3, 1969, that the DCA moved to new quarters on June 2, 1969, located at 22 East 17th Street, New York, New York.

APPENDIX

1.

WORKERS WORLD PARTY

On April 17, 1959, a confidential source advised that on February 12, 1959, a Socialist Workers Party (SWP) minority group under the leadership of National Committee member SAM BALLAN, split from the SWP.

The source stated that this minority group, referred to as the Marcyites, after many years of program and policy differences on varied issues concerning tactics and interpretation of political events, split from the SWP on the grounds that the Party was liquidating itself by departing from the Marxist precepts of LEON TROTSKY and retreating from the fight for the world Socialist revolution. The final issue which ultimately forced the split was the minority's opposition to the SWP regroupment policy which involved cooperation with the Communist Party (CP) periphery-individuals characterized by the minority as petty-bourgeois.

The minority program, according to the source, advocated unconditional defense of the Soviet Union and has as its goal the building of a revolutionary party with a complete proletarian orientation for the purpose of overthrowing capitalism in the United States and throughout the world.

On May 12, 1960, source advised that this minority group had chosen the name Workers World Party.

On May 1, 1968, a second confidential source advised that the Workers World Party, which maintains headquarters at 46 West 21st Street, New York, New York, supports the People's Republic of China in its ideological dispute with the Soviet Union.

The SWP and CP have been designated pursuant to Executive Order 10450.

APPENDIX

1.

"YOUNG SOCIALIST"

The "Young Socialist" is a magazine published monthly, except during the summer, by the Young Socialist Alliance. The October, 1964, edition, the initial edition utilizing the magazine format, relates that this magazine succeeds the "Young Socialist" newspaper in an effort to provide "more facts on more general issues than a small newspaper can".

The "Young Socialist" newspaper was formerly described as the official organ of the Young Socialist Alliance (YSA).

The "Young Socialist" maintains office space at the headquarters of the YSA, Rooms 532-536, 41 Union Square West, New York City, and has a mailing address of Post Office Box 471, Cooper Station, New York, New York 10003.

A characterization of the YSA is set out separately.

APPENDIX

1.

YOUNG SOCIALIST ALLIANCE

The May, 1960 issue of the "Young Socialist" (YS), page 1, column 3, disclosed that during April 15-17, 1960, a national organization entitled "The Young Socialist Alliance" (YSA) was established at Philadelphia, Pennsylvania. This issue stated that this organization was formed by the nationwide supporter clubs of the publication YS.

The above issue, page 6, set forth the Founding Declaration of the YSA. This declaration stated that the YSA recognizes the Socialist Workers Party (SWP) as the only existing political leadership on class struggle principles of revolutionary socialism.

On March 10, 1967, a source advised that the YSA was formed during 1957, by youth of various left socialist tendencies, particularly members and followers of the SWP. The source further advised that the YSA has recently become more open about admitting that it is the youth group of the SWP and that an SWP representative has publicly stated that the YSA is the SWP's youth group.

The National Headquarters of the YSA are located in Rooms 532-536, 41 Union Square West, New York City.

On October 31, 1967, a second source advised that at the 22nd National Convention of the SWP held in New York City from October 26, 1967, to October 29, 1967, it was stated that the YSA remained as the main recruiting ground for new SWP members.

The SWP has been designated pursuant to Executive Order 10450.

A characterization of "Young Socialist" is set out separately.

APPENDIX

1.

YOUTH AGAINST WAR AND FASCISM

A confidential source advised on March 29, 1965, that the Youth Against War and Fascism (YAWF), formerly known as the Anti-Fascist Youth Committee, was established by the Workers World Party (WWP) in the summer of 1962, to bring college, and high school youth into the periphery of WWP activities, and thereby gain recruits for the organization.

A second confidential source advised on October 23, 1964, that a flyer distributed by the YAWF describes that organization as a militant organization of young workers and worker-students for combating war and fascism.

The first source advised on May 1, 1968, that the YAWF maintains its headquarters at 58 West 25th Street, New York City, and publishes a magazine called "The Partisan".

A characterization of the WWP is set out separately.

FD-323 (Rev. 11-29-61)

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

New York, New York
September 8, 1969

In Reply, Please Refer to File No.

Title Fifth Avenue Vietnam Peace Parade Committee Hiroshima-Nagasaki Week Demonstrations in New York City, August 4-9, 1969

Character Internal Security - C

Reference is made to letterhead memorandum, dated and captioned as above, at New York.

All sources (except any listed below) whose identities are concealed in referenced communication have furnished reliable information in the past.

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI (100-445548) DATE: 9/8/69

FROM : SAC, NEW YORK (100-156835) (P)

SUBJECT: FIFTH AVENUE VIETNAM PEACE PARADE COMMITTEE
IS-C
VIDEM

ReNYtels (8), to Bu, 8/4-9/69.

Enclosed for Bureau are 11 copies of an LHM concerning demonstrations during Hiroshima-Nagasaki Week in NYC, 8/4-9/69. Information copies of same LHM are designated for interested offices.

LHM is being disseminated locally as follows:

4- 108th MI Group, NYC
1- NISO, NYC
1- OSI, NYC
1- Secret Service, NYC
1- USA, SDNY

b2 b2-1
b7D-1
7D

LHM is classified "Confidential" inasmuch as the unauthorized disclosure of information furnished by [redacted] and [redacted] could reasonably result in the identification of these sources of continuing value, impair their future effectiveness, and thereby have an adverse effect upon the national defense interests of this country.

3- Bureau (ENCLS.11) (RM) b7C-6a,e
(1- [redacted]
2- Chicago (RM)
(1- [redacted]
(1- 100-40903) (SDS) b7C-6a,e
7C
2- Washington Field (RM)
(1- 100-) (WASHINGTON MOBILIZATION COMMITTEE)
(1- [redacted] b7C-6a,e
1- New York (100-159261) (USLAJC) (41)
(1) New York (100-167120) (GAY LIBERATION FRONT) ~~(42)~~
1- New York (100-) (AVILA) (42)
1- New York (100-161958) (ASU) (41)
1- New York (100-161993) (BPP) (43)
1- New York (100-146684) (WSP) (42)
1- New York (100-139647) (MCOH) (45)
1- New York (100-155424) (LEMPA) (45)
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1- New York
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1- New York (100-165630) (CRAZIES) (42)
1- New York (105-87000) (CRV) (42)
1- New York (100-167076) (AAA) (42)
1- New York (100-148916) (YAWF) (41)
1- New York [redacted]
1- New York [redacted]
1- New York [redacted]
1- New York [redacted] (41)
1- New York [redacted] (42)
1- New York [redacted]
1- New York [redacted] (47)
1- New York (100-155678) (CATHOLIC PEACE FELLOWSHIP) (42)
1- New York (100-161578) (EPISCOPAL PEACE FELLOWSHIP) (42)
1- New York (100-155444) (WORKSHOP IN NON-VIOLENCE) (42)
1- New York (100-128812) (CP,USA) (44)
1- New York (100-151987) (DCA) (44)
1- New York (100-) (GIs AGAINST THE WAR)
1- New York (100-156717) (VETERANS FOR PEACE IN VIETNAM) (42)
1- New York (100-156088) (US COMMITTEE TO AID NLF) (31)
1- New York (100-158591) (SMC) (42)
1- New York (100-) (SOCIALIST COMMITTEE OF CORRESPONDENTS)
1- New York (105-6112) (NRP) (45)
1- New York [redacted] (44)
1- New York [redacted]
1- New York [redacted] (42)
1- New York [redacted] (43)
1- New York [redacted] (42)
1- New York [redacted]
1- New York [redacted]
1- New York [redacted] (42)
1- New York [redacted] (42)
1- New York (100-156835) (FAVPPC) (42)

b7C-6a,e

Sources utilized in LHM are as follows:

b2-1 b7D-1 [redacted]

[redacted] b2-1 b7D-1 b7C-7a, b b7D-3a, b-1

b2-1 b7D-1 [redacted]

(By request) [redacted] b2-1 b7D-1

b2 b7C b7D

Suitable characterizations of invividuals and organizations mentioned in LHM are not available unless shown otherwise in LHM.

The names of SAS observing demonstrations are maintained as a matter of record in the NYO files and are not being set forth here in the interests of brevity.

Appropriate action has been taken by the NYO on an individual case basis with respect to individuals arrested during demonstrations of Hiroshima-Nagasaki Week.

4-750 (Rev. 4-17-85)

XXXXXX
XXXXXX
XXXXXX

FEDERAL BUREAU OF INVESTIGATION
FOIPA DELETED PAGE INFORMATION SHEET

2 Page(s) withheld entirely at this location in the file. One or more of the following statements, where indicated, explain this deletion. b2-1 b7C-1 b7C-6a,e b7D-1 b7D-2a,c

☑ Deleted under exemption(s) b2, b7C, b7D with no segregable material available for release to you.

☐ Information pertained only to a third party with no reference to you or the subject of your request.

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DOCUMENT 2081

FBI/DOJ

4-750 (Rev. 4-17-85)

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DOCUMENT 2082

FBI/DOJ

4-750 (Rev. 4-17-85)

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NY 100-167120-14

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DOCUMENT 2083

FBI/DOJ

SAC, New York (100-163878) 10/13/69

SA [redacted] (45) 7C

b7C-1

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 7-31-86 BY 5042 PWT/LCT

NEW LEFT ACTIVITIES - NYU
SM - MISCELLANEOUS

b2-1
b7D-1

b2 7D

The following information was provided by [redacted] on 9/19/69:

[redacted]

b7D-4 7D

b7D-4 7D

[redacted]

On the afternoon of 9/13/69, approximately 125 individuals participated in a picket line demonstration at Pennsylvania Station, 33rd Street and 7th Avenue, New York, N.Y. The demonstration was sponsored by YAWF in support of one AHMED EVANS. Although members of NYU SDS had announced their intention to participate, there was no indication they did so. There were no incidents during the demonstration, and no arrests were made.

(Information regarding the 9/13/69 picket line demonstration was furnished the Bureau by New York teletype that date captioned "YAWF."

b2-1
b7D-1

b2 7D

1 - [redacted] Inv)(45)
1 - 100-165755 (Transcendental Students)(44)
1 - 100-167120 (Gay Liberation Front)(42)
1 - 100-157349 (NYU Committee End War in Vietnam)
1 - 100-148047-Sub A3 (NYU SDS)(42)
1 - 100-163878 (44)

100-167120-15

SEARCHED ____ INDEXED ____
SERIALIZED ____ FILED ____
OCT 13 1969
FBI — NEW YORK

b7C-1

[redacted] jfm
(6)

7C

DOCUMENT 2084

4-750 (Rev. 4-17-85)

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DOCUMENT 2085

FBI/DOJ

NY 100-166037

COPIES CONTINUED:

1-NY 100-150001 (VETS & RES.)(42)
1-NY 100-165630 (CRAZIES)(42)
1-NY 100-162260 (YIPPIES)
1-NY 100-148047 (SDS)(42)
1-NY 100-158591 (SMC)
1-NY 157-4479 (YOUNG LORDS)(43)
1-NY 100-167484 (YOUNG PATRIOTS)
1-NY 100-167120 (GAY LIBERATION FRONT)
1-NY 100-167288 (DEMNOV)

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DOCUMENT 2086

FBI/DOJ

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

b7C-3 [redacted] BSS advised

Det [redacted]

by [redacted] b7C-1

12/8/69

TO : SAC: NEW YORK 7C

DATE: 12/6/69 7C

FROM : SA [redacted] #342

b7C-1

SUBJECT: Information concerning the Gay Liberation Front

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 7-31-86 BY 3042 PWT/ltj

b7C-7a, b
b7D-2a, b-1
b7C-6a
7C
7D

On 12/6/69, at 11:20 A.M., [redacted] came into the NYO to furnish information.

b7C-1
b7C-7a
b7D-2a
b7C-6a

[redacted] advised that he had telephonically contacted SA [redacted] this A.M. who had directed him to come into the office. [redacted] advised that he had known SA [redacted] approximately nine years. [redacted] stated that he had furinshed this information he was about to furnish, to SA [redacted] who advised him to come to the NYO and personally furnish the information.

b7C-5a, b-d b7C-6a b7C-7a b7D-2a, c

[redacted]

b7C-7a b7C-5a, d b7C-6a b7D-2a, c

[redacted] could give no further information re [redacted]

[redacted] stated that [redacted] advised him that [redacted] is involved in the Gay Liberation Front which meets at 28th and 9th Ave, NYC. He stated that this is a moderate group and according to [redacted] who was advised by [redacted] that there is

[redacted]

b7C-5a b7C-6a b7C-7a b7D-2a, c

[redacted] advised [redacted] that the Black Panthers meet at the Ultimate -U, at 14th street and 6th Ave. [redacted] told [redacted] that

[redacted]

FBI—NEW YORK

List note: b7C-5a b7C-6a b7C-7a b7D-2a, c

42

42

DOCUMENT 2087

b7C-6a
b7C-7a
b7D-2a

[redacted] did not know anyone else involved with the Gay Liberation Front and could furnish no further information re it.

7C
7D

He did stated that the Gay Liberation Front was having a meeting tommorow night where he was going to attend and wanted an agent to attend this meeting withhim. He was advised that it would be not possible for agent to attend this meeting.

It should be noted that a complaint is on file re [redacted] This card reflects [redacted] to be an unstable individual. [redacted] appeared to be emotionally unstable during his visit to the office this date.

b7C-6a
b7C-7a
b7D-2a

Supervisor advised of above.

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

b7C-3 [redacted], SSA NYCPD
Det [redacted] b7C-1
advised by SA [redacted] on 12/11/69
[redacted] b7C-1 7C

TO : SAC, NEW YORK

DATE: 12/10/69

b7C-1

FROM : SA [redacted] (#331) 7C

SUBJECT: GAY LIBERATION FRONT
SM - C

b7C-1 b7C-6a b7C-7a b7D-2a

On 12/9/69, [redacted] was interviewed by SAS [redacted] and [redacted] at the NYO. [redacted] furnished the following information: 7C 7D

On Saturday, 12/6/69, he was interviewed at the NYO by SA [redacted] (#342), at which time [redacted] provided information regarding [redacted] b7C-1 b7C-6a b7C-7a b7D-2a,c

b7C-6a b7C-7a b7D-2a

According to [redacted], there is a publication "Gay Scenes" published by NOEL FABRICANT. FABRICANT also publishes the "East Village Other". As an off shoot of the publication "Gay Scenes", an organization was formed namely the Gay Liberation Front (GLF). The purpose, activities and objectives of the GLF are quite similar to those of the Mattachine Society. Both organizations are composed of homosexuals who organized in order to obtain recognition of their problems and to gain social acceptance.

The main difference between the Mattachine Society and the GLF is that the members of the GLF are younger and more liberal.

b7C-5a,d b7C-7a b7C-6a b7D-2a b7D-2c

Members of the GLF known to [redacted] are [redacted] whose father is [redacted] and [redacted] have an affair or a thing going on between them. [redacted] has stated to [redacted] that [redacted]

It is to be noted the Manhattan Address Telephone Directory reflects [redacted] 7C b7C-5b,d

Judd 1+ b7D-2a

100-167120-19

2 - New York b2-1 b7D-1 b7C-6a b7C-7a b2
1 - New York [redacted] 7C
1 - New York [redacted] 7D

SEARCHED ___ INDEXED ___
SERIALIZED ___ FILED ___
FBI — NEW YORK

[redacted]slf
(4) b7C-1 7C

b7C-6a,e
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2-21-86 BY 3142 PWT/JT

5010-108

DOCUMENT 2088

b7C-5a b7C-6a b7C-7a b7D-2a,c

7C
7D

[redacted] told [redacted] he had ascertained the following from [redacted]

b7C-5a,d b7D-2c

[redacted]

b7C-5a b7C-6a b7C-7a b7D-2a,c

[redacted]

b7C-6a b7C-7a b7D-2a,c

[redacted] knows of no actual contact between the GLF and the Black Panthers.

On Sunday, 12/7/69, at 8:00 a.m. the GLF held a meeting at the Episcopal Church, 28th Street, and 9th Avenue, NYC. There were from 40 to 50 members in attendance. [redacted] in attendance were [redacted], JOHN SIRGAL, a white male in his early 20's and a while male in his early 20's, name unknown but who was wearing a T shirt with Haaron High on it. [redacted]

b7C-5a,b,d b7C-7a b7C-6a b7D-2a,c

At the above meeting SIRGAL, the individual wearing the Haaron High T shirt and an individual named LEO, (LNU), a white male in his early 20's, were leading the political discussion while [redacted] remained silent. LEO (LNU) has written a book entitled "Gay Witches".

b7C-5a b7D-2c

b7C-6a [redacted] stated that after SIRGAL and the individual wearing the Haaron High T shirt had spoke, other members of the GLF spoke out against their political views and these members received applause from the remaining members of the GLF.

b7C-7a b7D-2a

b7C-6a b7C-7a b7D-2a

According to [redacted] the individual wearing the Haaron High T shirt appeared to be very knowledgable in regard to visits of various dignitaries to NYC. He knew about the President NIXON visit to NYC on 12/9/69 and had considerable knowledge concerning the up coming inauguration of Mayor LINDSAY. The T shirt indicated they would picket the inauguration and would carry signs. One of the GLF members, unknown to [redacted], stated the GLF would make the picket signs and there would be no worry in regard to money.

b7C-5a,d b7C-6a b7C-7a b7D-2a,c

[redacted]

b7C-6a b7C-7a b7D-2a [redacted] stated although the newspaper "Rat" has been practically banned, this paper was being sold at the meeting by a GLF member.

b7C-5a b7C-6a b7C-7a b7D-2a,c

[redacted] to go to the ~~Ultimate~~ Ultimate You which is located on 6th Avenue at 14th Street, NYC. [redacted] has been to the ~~Ultimate You~~ Ultimate You and according to [redacted] this is a location where the Black Panthers meet.

b7C-6a b7C-7a b7D-2a It is to be noted [redacted] appeared to be in a highly emotional state, was quite tense, and appears to be disturbed. On numerous times during the interview he appeared to be on the verge of crying. In the past [redacted] has stated he is on record as a momosexual. It is recommended in the future if [redacted] is interviewed it be in the company of two SAS and the case files pertaining to [redacted] should be reviewed

At the conclusion of the interview [redacted] made available one copy of "Rat" purchased at the above meeting, one throw away concerning the GLF, one throwaway concerning a GLF dance, one throwaway concerning the activities of the Fifth Avenue Vietnam Peace Parade Committee, and one throwaway concerning the Chelsea-Greenwich Village Health Council.

b7C b7D

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NEW YORK

DATE: 12/16/69

b7C-1

FROM : SA [redacted] (#331)

SUBJECT: GAY LIBERATION
SM - C

Gay Liberation Front
100-167120-1 8/69

On 12/15/69, [redacted] who has previously provided information concerning the Gay Liberation, telephonically advised SA [redacted] that the individual wearing the Hamron High T shirt, about whom [redacted] indicated had attended a meeting of the Gay Liberation, is JOHN O'BRIEN and that a JIM who had attended the meeting at the Episcopal Church was [redacted]

b7C-1
b7C-6a
b7C-7a
b7D-2a

7C
7D

DECLASSIFIED BY 3042PWT/et
ON 7-21-86

1 - New York

[redacted] (1) 7C b7C-1

Search requested for 100 CF

CLASS. & EXT. BY G-3
REASON - FCIM II, 1-2, 4, 2
DATE OF REVIEW 12/16/89

100-167120-20

SEARCHED INDEXED
SERIALIZED FILED
FBI — NEW YORK

~~SECRET~~

5010-108

DOCUMENT 2089

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NEW YORK (100-167120) DATE: 1/9/70

b7C-1

FROM : SA [redacted] (#331) 7C

SUBJECT: GAY LIBERATION FRONT
SM - C

b7C-1 b7C-6a b7C-7a b7D-2a

In the past [redacted] has provided information concerning the Gay Liberation Front (GLF). During the months of December, 1969 and January, 1970, [redacted] has repeatedly called (telephonically) SA [redacted] and provided non-specific information concerning the GLF. Information which is a re-hash of information previously provided. 7C 7D

At times [redacted] provides information in a highly emotional and disjointed fashion. The majority of the time he is concerned with providing information concerning his person life. His emotional moods range from high elation to severe depression. It appears he calls at a moment's whim. On 1/6/70 at 11:57 p.m. the writer received a call from the New York Office. Night Supervisor [redacted] advised that [redacted] had called the NYO and had important information. [redacted] left the telephone number of [redacted] A telephone call to this number revealed it to be [redacted] and that no [redacted] was available at that number.

b7C-1 b7C-6a,d
b7C-7a,d
b7D-2a,b-3

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 7-31-86 BY 3042PWT/ej

b7C-6a,e

1 - New York
1 - New York [redacted]
1 - New York [redacted]

b2 7C 7D

b2-1 b7D-1
b7C-7a
b7D-2a

[redacted] (3) b7C-1 7C

100-167120-21

SEARCHED.....INDEXED.....
SERIALIZED.....FILED.....
JAN 9 1970
FBI - NEW YORK

DOCUMENT 2090

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NEW YORK (100-167120)

DATE: 1/13/70

FROM : SA [redacted] (#331) b7C-1 7C

SUBJECT: GAY LIBERATION FRONT
SM - C
b7C-5a b7C-6a b7C-7a b7D-2a,c

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 7-31-86 BY 3042 PWT/ltg

[redacted] has previously provided information regarding the GAY LIBERATION FRONT(GLF), a meeting held at an Episcopal Church and members [redacted] and [redacted] (ph).

On Sunday, 1/11/70, the NYO contacted SA [redacted] at his home and advised that [redacted] had contacted the NYO and asked to speak with SA [redacted] on a matter of importance. [redacted] was telephonically contacted by SA [redacted] at which time he advised that he had heard that [redacted] and [redacted] believed that [redacted] or [redacted] had informed the police that the GLF had intended to picket the second inauguration of MAYOR LINDSEY. [redacted] had decided to attend a meeting of the GLF to be held in the same Episcopal Church on the evening of 1/11/70. [redacted] stated he was going to tell [redacted] a few things in front of the rest of the members of the GLF.

b7C-1 b7C-6a b7C-7a b7D-2a,c b7C-5a 7C 7D

[redacted] was advised at this time that he was not being directed by the FBI, that he was not being asked to do anything on the behalf of the FBI and that any decision to attend any meeting of the GLF or involvement with any group or organization was strictly on his own as he in no way was to consider that he was being encouraged in this respect by the FBI. [redacted] stated he understood this situation perfectly.

b7C-6a b7C-7a b7D-2a

On 1/12/70, [redacted] telephonically contacted the NYO at which time he stated he had attended the 1/11/70 meeting of the GLF, and that nothing of an unusual nature had occurred. He had seen [redacted] and [redacted] but that there had been no problems.

b7C-5a b7C-6a b7C-7a b7D-2a,c

On 1/13/70, [redacted] telephonically contacted the NYO and advised he really had nothing to say on ~~this~~ he knew the

b7C-6a b7C-7a b7D-2a

0 - New York b2-1 b7D-1 b7C-7a b7D-2a
1 - New York [redacted]
1 - New York [redacted]

b7C-6a,c

7C 7D

INDEXED
FBI — NEW YORK

100-167120-22

5010-108

DOCUMENT 2091

100-167120

FBI was very busy and had limited jurisdiction in certain areas involving the youth of America. In this regard he stated he had ideas as to how to help the youth in regard to their problems and in this regard he possibly would contact his Congressman HAMILTON FISH, Jr. in order to tell his feelings in regard to the youth of this country.

4-750 (Rev. 4-17-85)

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DOCUMENT 2093

FBI/DOJ

FREEDOM FOR HOMOSEXUALS -- HOMOSEXUAL FREEDOM FOR everyone!

GAY - Turned on by one's own sex. That's all.

STRAIGHT - Limited to relating sexually to the opposite sex, or only half the population. A negative term.

HOMOSEXUAL
HETEROSEXUAL
BISEXUAL
— We don't like these words. They sound clinical. And they imply that a person must fit into only one category, once and for all time.

HOMOPHILE - Offensive liberal word. Genteel. Apologetic. Comparable to the detestable use of the words "colored people" by liberals. Etymologically, a lover of the same? The same what?

Along with the emergence of a classless society, we shall also see into a lifeless society -- one that will be free of the stereotypes that divide man from man and perpetuate the privileges of the [illegible] over the needs of the many.

It has been suggested that homosexuals are not truly an oppressed [illegible]. We realize that gay men and women can be found in all walks of life, and that some may people are probably among the worst pigs [illegible] the system.

Basically we make two points:

1) Homosexual acts between freely consenting partners harm no one, and are a natural and completely human form of behavior. The Revolution cannot be just or complete if our rights as full human beings are not recognized. We call upon our comrades on the left to be progressive in sexual matters also, as we damn well include ourselves in the Brotherhood of Man. An injustice to one is an injustice to all.

2) We feel that our oppression is due, not merely to ignorance and superstition, but to the interests and ideologies of an authoritarian capitalist society. Sexual repression is one means used to maintain the domination of man over man in an unfree society. Sexual liberation cannot succeed within the framework of reactionary society. At the same time, the struggle for sexual liberation is a necessary part of making the Revolution by any means necessary.

Anyone who has been active in the movement long enough knows that none of us shall ever know peace nor freedom, justice nor happiness until the root evil of our society has been destroyed -- Capitalism.

Central to oppression is the particular family structure of bourgeois society. The nuclear, authoritarian, patricentric, monogamous family is the building block of a reactionary society of domination. This family structure results in the oppression of women by men, and oppression of children by parents. The bourgeois family serves chiefly to manage and transmit private property, condition children into accepting an unfree way of life, and to divide man from man on the basis of class. The superstitions and ideologies maintaining the nuclear family have resulted in fascist sexism, racism, and all forms of bigotry. All forms of sex for pleasure (not contractual procreation) threaten not only the compulsive nuclear family, but the very bases of authoritarian society.

As homosexuals, we do not see our struggle in the granting of special privileges or token reforms. We consider this to be revisionist. We have seen, only too clearly, how the ruling class can use cooptation to remove and pacify struggle against the State.

Our goal is not better bars, recognized marriage, entry into the military, or even jobs.

It is, however, a recognition of racism in all its forms manifested by the ruling class. A struggle against imperialist wars fought against the colored peoples of the Third World. Against an economic system which makes 50 million Americans live in poverty, ravages the planet's resources in the interests of private capital, and plays Nuclear Roulette to maintain this obsolete system.

Capitalism is now in its terminal stage — requiring continual spending for war and preparations for war, imperialism, repression of minorities, and perpetuation of mass poverty.

Freedom.

The Red Butterfly

15 November 1969

Washington

The Red Butterfly
P.O. Box #3445
Grand Central Station
New York, N.Y. ~~11017~~ 10017

HY-14

CONSOLIDATION OF FILES

DATE 2/16/70.

FILE NUMBER. 100-168515

SUBJECT. THE RED BUTTERFLY

AND

FILE NUMBER. 100-167120

SUBJECT. GAY LIBERATION FRONT

CONSOLIDATE 100-168515 INTO. 100-167120

REQUESTED BY AGENT. [redacted] 44

7C b7C-1

OK
100
44

100-167120-25

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 7-31-86 BY 3042PWT/tf

DOCUMENT 2094

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6
UNITED STATES GOVERNMENT

Memorandum

b2
7D

62-1 67D-1

TO : SAC [redacted] DATE: 2/9/70

b7C-1

FROM : SA [redacted] #42 7C

SUBJECT: STUDENTS FOR A DEMOCRATIC SOCIETY
IS-SDS

b2
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62-1 67D-1

On 2/3/70, [redacted] (reliable-conceal), furnished the following information:

1- [redacted]
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1- [redacted] (KATHY BOUDIN) 7C
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DOCUMENT 2096

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC ~~(100-168515)~~ 100-167120 DATE: 2/16/70

FROM : SA [redacted] (#44) b7c-1 7C

SUBJECT: THE RED BUTTERFLY
SM-C

On 1/26/70, [redacted] advised that [redacted]

b2
7D
b2-1
b7D-1
b7D-4

The Gay Liberation Front, NYfile 100-167120 is a dead file handled by Section 42.

In view of the above information, this case should be consolidated into 100-167120.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 8-11-86 BY 9042 PWT/eJ

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[redacted]:baa
(1) 44

100-167120-26
SEARCHED ... INDEXED
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FEB 1 1970
FBI — NEW YORK

DOCUMENT 2095

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1-100-148047

b7C

b7C-b2,e

OR POSSIBLY RYM II)

b2-1 b7D-1

NY [redacted]

The following individuals are connected with the indicated factions of SDS:

A) Weatherman

[redacted]

KATHY BOUDIN

[redacted]

b7C-6a
b7D-4

[redacted] (or possibly RYM II)

[redacted] Gay Liberation Front (NY 100-167120).

b7C-6a,e
b7D-4

4-750 (Rev. 4-17-85)

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DOCUMENT 2097

FBI/DOJ

GAY LIBERATION FRONT BULLETIN

olume I, number 3 January 6, 1970

While there is a lower class I am in it, while there is a criminal element I am of it, and while there is a soul in prison I am not free.

Eugene V. Debs

e 7th GLF Dance is coming up on Saturday, nuary 24th; 9:00 P.M. at Alternate U; 0 6th Avenue (corner of 14th Street). e GLF dances are sponsored by the quarius Cell with all proceeds going wards the establishment of a Gay Community enter for all.
ggested contributions: $1.50 singles and .50 couples.

esday, January 6th
e Radical Study Group that has been eting for several months has read and scussed a variety of books (Politics of perience, Eros and Civilization) towards lucating themselves as to what a liberated, xually free society can or should be, and ll eventuslly write a critique on the subject. will be meeting at 8:30 P.M. The location 1446 First Avenue - Apt. 3W. The book being scussed is Engels' Origin of the Family, ivate Property and the State.

dnesday, January 7th
ME OUT - newspaper contributors' meeting 8:00 P.M. at 1023 6th Avenue (corner of th Street); 3rd floor. Suggested theme r the 3rd issue is 'the Family'. Those o wish to contribute articles, photos or twork, please attend.
wkers are still needed for the 2nd issue Come Out. Anyone interested call Dan Smith 691-8058. (hawkers get 50%)

ursday, January 8th
ws of the gay community - listen to Homosexual ws - WBAI-FM (99.5 Mc.) The program is oadcast on Thursday evening at 9:00 P.M. d is rebroadcast Friday morning at 11:45 A.M.

Saturday, January 10th
The Red Butterfly Cell is holding the third meeting of the Marxist Study Group. Its purpose is to read, discuss and then formulate a marxist interpretation of gay liberation. Under discussion this week is The Communist Manifesto. The meeting is at 2:00 P.M. for information on location call: 243-2437.

The Gay Liberation Front general meeting is on Sunday night, January 10th at 8:00 P.M. Church of the Holy Apostles social hall; 300 Ninth Avenue (corner of 29th Street).

Reminder: Alternate U's Winter term has begun. The fee is $25, which allows you to take as many classes as you wish. Although fee reductions will be considered in cases of need, Alternate U is entirely selfsupporting and needs your $25.
A Gay Liberation Front Workshop is one of the classes offered. It is held on Saturday at 3:30 P.M.

Moratorium IV coincides with Martin Luther King Day - January 15th. It is hoped that "business as usual" in schools, factories and offices, etc. will come to a halt on that day.

For information on any GLF activities call 243-2437.

Remember Saturday, June 29th is Christopher Street Liberation Day.

Gay Liberation Front is a coalition of radical and revolutionary homosexual men and women which exists to fight the oppression of the homosexual as a minority group.

GLF NEWS

Vol. I, #4 January 13, 1970

The moment we cease to hold each other,
the moment we break faith with one another,
the sea engulfs us and the light goes out.
James Baldwin

D O N ' T P A Y T H E F A R E !

Tuesday, January 13th
The Radical Study Group has been meeting to read and discuss a variety of books towards educating themselves as to what a liberated, sexually free society can and should be. The week's meeting is at 8:30 P.M. at 1446 First Avenue - Apt. 3W. The book being discussed is The Technological Society by Jacques Ellul.

Thursday, January 15th
There will be a general rapping meeting of of those interested in working on or contributing to Come Out, the newspaper of the gay community). If you have something to offer, whether it be a linotype machine or just an idea, please attend. The time is 8:00 P.M. The location is 1023 Sixth Avenue - 3rd floor.
Hawkers are still needed for the 2nd issue of Come Out. Anyone interested call Dan Smith at 691-8058 (Hawkers get 50%)

Thursday, January 15th
News of the gay community - listen to the program Homosexual News WBAI-FM (99.5 Mc) It is on the air on Thursday's at 9:00 P.M. and is rebroadcast on Friday's at 11:45 A.M.

Friday, January 16th
There will be a picket in front of the ABC Building (Sixth Avenue & 54th Street) at 5:00 P.M. in the afternoon. It is part of a nationwide demonstration of solidarity with our brothers and sisters in San Francisco. Leo Laurence, one of the leaders of GLF-SF, was fired from his job at the ABC station in S.F. because of his activities in the gay liberation movement. Everybody and every body is needed, so hustle your butts on uptown.

THE GAY LIBERATION FRONT IS A COALITION OF RADICAL AND REVOLUTIONARY HOMOSEXUAL MEN AND WOMEN COMMITTED TO FIGHT THE OPPRESSION OF THE HOMOSEXUAL AS A MINORITY GROUP AND TO DEMAND THE RIGHT TO THE SELF-DETERMINATION OF OUR OWN BODIES.
GAY POWER TO GAY PEOPLE!
ALL POWER TO THE PEOPLE!

Sunday, January 18th
The Marxist Study Group is sponsored by the Red Butterfly Cell. Its purpose is to read, discuss and then formulate a marxist interpretation of gay liberation. The book this week is The German Ideology by Marx and Engels. The meeting is at 2:00 P.M. at 41 East First Street - Apt. 3W. For further information on this call: 674-7069

Monday, January 19th
A workshop is being organized to research on a new gay life style - such as a collective or a commune - what would make it work or fail, and to discuss the eventual possibility of forming one. The meeting is at 8:00 P.M. The location is 30 Horatio Street - Apt. 3A.

Members of GLF will be participating in a childrens' day care center to be held on Wednesday and Thursday (January 14th & 15th) at the Washington Square Methodist Church; 137 West Fourth Street. The center is being operated to allow the mothers of the children to testify on abortion law reform.

THE 7th GLF DANCE IS ON SATURDAY JANUARY 24th AT ALTERNATE U.; 530 SIXTH AVENUE (14th Street) 9:00 P.M. CONTRIBUTIONS: $1.50 SINGLES & $2.50 COUPLES. ALL PROCEEDS GO TOWARDS THE ESTABLISHMENT OF A GAY COMMUNITY CENTER FOR ALL. COME OUT! EVERYONE IS WELCOME!

GLF MEETING
Church of the Holy Apostles social hall
300 Ninth Avenue
(at 28th Street)
SUNDAY - 8:00 P.M.

GLF has no dues and no membership fees. GLF has no elected leaders, no officers, no voting privilages. GLF is you. Everyone is welcome at meetings

THURSDAY JANUARY 15th IS "KING DAY"
GLF will observe Janaury 15th as a PEOPLE'S HOLIDAY in honor of the late Dr. Martin Luther King. It is hoped that 'business as usual' will come to a halt.

For further information call: 243-2437

4-750 (Rev. 4-17-85)

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DOCUMENT 2098

FBI/DOJ

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, New York (100-167120) DATE: 3/8/70

FROM : SA [redacted] 7C b7C-1
(Weekend Supervisor, 4-12)

SUBJECT: Gay Liberation Front

b2
7C
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b2-1 b7C-1 b7D-1 b7D-4

On 3/8/70, SA [redacted], Sec. 312, advised that [redacted] stated [redacted]

[redacted]

Information concerning the demonstration was given to Patrolman [redacted], 6th Precinct, who was on Sunday desk duty. 7C b7C-3

100-167120-30

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 8-11-86 BY 3042 [illegible]

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FBI — NEW YORK

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DOCUMENT 2099

FD-350 (Rev. 7-16-63)

13/27

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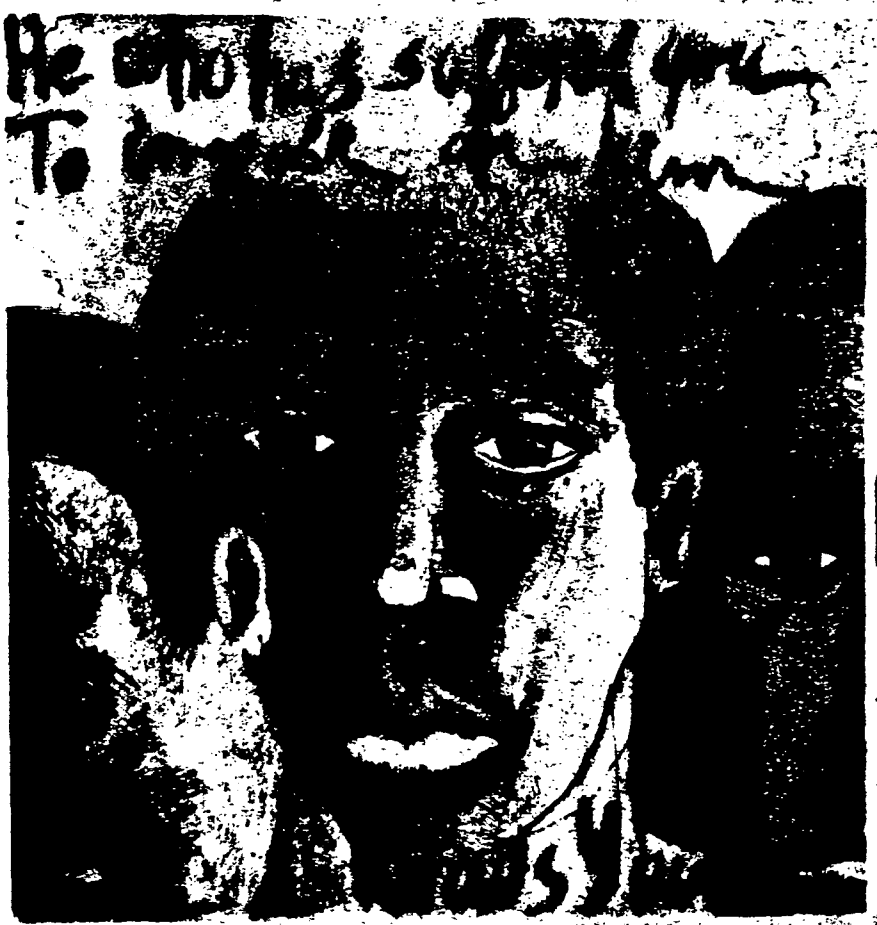
OUT OF THE CLOSETS



INTO THE STREETS!

(Indicate page, name of newspaper, city and state.)

RAT
pg. 10

ALL INFORMATION CONTAINED
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Date: 3/20-4/4/70
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100-167120-31

SEARCHED ____ INDEXED ____
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MAR 26 1970
FBI — NEW YORK

DOCUMENT 2100

[illegible] POINTS BULLETIN! The following is a paraphrase of a Police Report on the Gay Liberation Front, given to RAT by sources who prefer to remain unidentified:

"The Gay Liberation Front is a radical and revolutionary organization based on anarchist guidelines, similar to the Black Panthers and Weathermen. The organization is worth watching, although there seems to be only one or two radical individuals present at any given time. There is no immediate threat. They represent themselves as a homophile organization but are unlike such respectable and dedicated organizations as the Daughters of Bilitis and Mattachine."

Saturday night, March 8th: The Sixth Precinct raided the Snake Pit, an after-hours gay bar in the West Village. 167 people were kept there for an hour and a half, then hauled into paddy wagons and unloaded ina big hall in the precinct house. They had not been told that they were under arrest or given information about their constitutional rights. Pigs began asking them not only for their names and addresses, but their places of employment. At this, one terrified young man, Diego Vinales, ran from the room up a staircase. A minute later the other prisoners heard a crash, then a scream. He fell through the window and was impaled on an iron fence below. He and a hunk of the fence were taken to St. Vincent's Hospital, where he received quarts of blood, and remains in critical condition.

Within a few hours, dozens of homosexuals of both sexes were calling in for appointments to give blood.

We don't know whether he was physically pushed, or whether he jumped. Does it matter? One of our people lay dying and the world [illegible]

[illegible] licensed, Mafia-run [illegible] are the only places available to the gay community. Because of the unsanitary conditions, it has also been called "The Hepatitis Ward" by patrons. Well, these are the places the pigs herd us into, and then they arrest us for being there. And don't tell us to integrate—a gay is liable to get hurt pretty bad if he shows his face in a straight bar and runs into the usual crew of macho-type heterosexuals.

Now when you're arrested in a gay bar or elsewhere—you don't [illegible] to give the police anything but your name and address, but some guys panicked and gave their employers' names; so I'm sure the pigs will be making informative phone calls pretty soon. And you can be fired for being homosexual in almost any job in the state of New York—or elsewhere, for that matter. If you are fired for being a member of any other minority group, you can fight it—you can at least try to make a case out of it. But your boss has a right to fire you for being gay! In other words, your employer has the right to tell you who to sleep with—and to blackball you with other employers because of your sex life.

Maybe it still isn't clear to you why Diego was so scared. It's only recently that gays have been coming out in public. A friend of mine came to the Daughters of Bilitis (a respectable-type lesbian organization) two years ago. She walked up and down the street for two hours before she had the courage to go in the door. The first time I went to a gay bar I was terrified, waiting for the police to raid the place and tell my parents and get me thrown out of school—oh, yeah, you can be thrown out of [illegible] high school and college for being gay. In other words, a homosexual has the right to an education.

By Sunday night at 9:00 o'clock, less than 24 hours after the raid, a throng of radical men and women from Gay Liberation Front and Women's Liberation and some liberal male chauvinists from the Gay Activists Alliance had assembled at Christopher Street and Sheridan Square. We were about 200 strong, and we were beautiful! With a huge GLF banner at the head, we marched through the Village, chanting "Say it loud—Gay is proud". We marched to the Precinct House to confront the pigs who had tried to murder our brother. Other people, straights, joined us.

After circling the hospital, the plans were to demonstrate at the Women's House of Detention in sympathy with the sisters who had been clubbed there at the International Women's Day demonstration on Saturday, not to mention the sisters who were inside. The Gay Activists Alliance martinets objected. (It never ceases to amaze me that gays, who are oppressed by sexism, can be so sexist!) They didn't give a shit about demonstrating for women.

We went down Christopher Street after a quick hello to the women in the prison. The Gay power chants rang out as we made our way back to Sheridan Square. Straight passersby raised eyebrows and murmured "incredible!"

When we arrived, Martha of GLF stood on a water fountain to announce that Alternate U. had stayed open for us and that we should pick up food on the way over to a meeting there.

Marty O'Brien of G.A.A. then took the podium to say that those radicals who wanted to could shout their brains out at Alternate U., but he was going home. He addressed us as "Brothers . . ." "And sisters," we shouted back. He ended his stuffy remarks with "We shall overcome," and we sang back, "We shall overcome."

Government harassment of homosexuals is nothing new; they bust bars in the gay ghetto all the time. What's new is that we're no longer sending whining petitions (signed by a few brave ones) to the straight world begging for acceptance—we're taking to the streets, and we're angrier than ever.

That boy went out that window because of a society that oppresses anyone not resembling John Wayne or Gregory Peck (all women and most men). A poster on the march read "That boy was pushed!" You bet he was! Any way you look at it. The question is: Did you help push him?

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

gay is good

by Martha Shelley

Look out, straights! Here comes the Gay Liberation Front, springing up like warts all over the bland face of America, causing shudders of indigestion in the delicately-balanced bowels of the Movement. Here come the Gays, marching with six-foot banners in Mobilization and embarrassing the liberals, taking over Mayor Alioto's office, staining the good names of War Resisters League and Women's Liberation by refusing to pass for straight any more.

We've got chapters in New York/San Francisco/San Jose/Los Angeles/Wisconsin/New England and I hear maybe even in Dallas. We're gonna make our own revolution because we're sick of revolutionary posters which depict straight he-man types and earth mothers, with guns and babies. We're sick of the Panthers lumping us together with the capitalists in their terms of universal contempt—"faggot."

And I am personally sick of liberals who say they don't care who sleeps with whom, it's what you do outside of bed that counts. This is what homosexuals have been trying to get straights to understand for years. Well, it's too late for liberalism. Because what I do outside of bed may have nothing to do with what I do inside—but my consciousness is branded, permeated with homosexuality. For years I have been branded with your label for me. The result is that when I am among Gays or in bed with another woman, I am Martha Shelley, a person, not a homosexual. When I am observable to the straight world, I become a homosexual. Like Linus Pauling, Dick Gregory, Dick Cavett, Bella Abzug, Leonard Bernstein, Tennessee Williams, Allen Ginsberg, Tiny Tim, Peter Hurkos, Rock Hudson, Liberace, Judy Garland, Gypsy Rose Lee, Ethel Merman, Bette Davis, Joan Crawford, Tallulah Bankhead, Mae West, Peter Pan, Raggedy Ann, Aunt Jemima, Uncle Ben, Mr. Clean, Elsie the Cow, Charlie the Tuna, Snow White and the Seven Dwarfs, Batman and Robin, Batgirl, Wonder Woman, Lassie, Mr. Ed, Tonto, Cher, Jackie Kennedy, Lady Bird Johnson, Golda Meir, Indira Gandhi, Nixon, Agnew, Mitchell, Hoover, Ronald Reagan, Spiro Agnew, Mamie Eisenhower, Pat Nixon, Tricia Nixon, Julie Nixon, Spiro Agnew, Spiro Agnew, Spiro Agnew.

We want something more than tolerance. We want something more than the tolerance you never gave us. But to understand that, you must understand who we are.

We are the extrusions of your unconscious mind—your worst fears made flesh. From the beautiful boys at Cherry Grove to the aging queens in the uptown bars, the taxi-driving dykes to the lesbian fashion models, the hookers (male and female) on 42nd Street, the leather lovers . . . and the very ordinary very un-lurid gays . . . . We are the sort of people everyone was taught to despise—and now we are shaking off the chains of self-hatred and marching on your citadels of repression.

Liberalism isn't good enough for us. And we are only just beginning to discover it. Your friendly smile of acceptance from the safe position of heterosexuality—isn't enough. We don't want cherish that secret belief that we are a little bit better, because we sleep with the opposite sex. We are the bad boy in your cradle and we will be the nightmare that makes you [illegible]

We are men and women who, from the time of our earliest memories, have been in revolt against the sex-role structure and the nuclear family structure. The roles that we have played amongst ourselves, the self-deceptions, compromises and subterfuges that have never totally obscured the fact that we exist outside the [illegible] structure—and our existence [illegible]

(Indicate page, name of newspaper, city and state.)

"RHT"

PS 11

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Date: 2/24 3/9/70

Edition:

Author:

Editor:

Title:

Character:

or

Classification:

Submitting Office:

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100-167120-22

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MAR 30 1970

FBI — NEW YORK

DOCUMENT 2101

Understand this—that the worst part of being a homosexual is having to keep it *secret*. Not the occasional murders by police or teenage queer-beaters, not the loss of jobs or expulsion from schools or dishonorable discharges—but the daily knowledge that what you are is something so awful that it cannot be revealed. The violence against us is sporadic. Most of us are not affected. But the internal violence of being made to carry—or choosing to carry—the load of your straight society's unconscious guilt—this is what tears us apart, what makes us want to stand up in the offices, in the factories and schools and shout out our true identities.

(Do you think some of my school teachers will remember me as the quiet bespectacled painfully shy kid who metamorphosed into Superfaggot?)

We were rebels from our earliest days—somewhere, maybe just about the time we started to go to school, we rejected straight society. Unconsciously. Then, later, society rejected us, as we came into full bloom. Like homosexuals who hide, who play it straight or pretend that the issue of homosexuality is unimportant, we are only hurting the truth from themselves. They are trying to become part of a society that they rejected instinctively when they were five years old, trying to deny that rejection, to pretend that it is the result of heredity, or a bad mother, or anything but a gut reaction of nausea against the roles forced on us.

(My mother was no prize—nor was she worse than most people's mothers of my acquaintance.)

If you are homosexual, and you get tired of waiting around for the liberals to repeal the sodomy laws, and begin to dig yourself—and get angry—you are on your way to being a radical. Get in touch with the reasons that made you reject straight society when you were a kid (remembering how my own revulsion against the smart women darting in and out of supermarkets, vowing never to be like them, trying endless gossip with Johnny Nickysweet lipstick) and realize that you were right. Straight roles stink.

And you straights—look down the street, at the person whose sex is so readily apparent. Are you uneasy? Or are you made more uneasy by the stereotype homosexual, the flaming faggot or diesel dyke? We want you to be uneasy, to be a little less comfortable in your straight roles. And to make you uneasy, we behave outrageously—even though we pay a heavy price for it sometimes—and our outrageous behavior comes out of our rage.

But what is strange to you is natural to us. Let me illustrate. GLF "liberates" a gay bar for the evening. We come in. The people already there are seated quietly at the bar. Two or three couples are dancing. It's a down place. And then GLF takes over. Men dance with men, women with women, men with women, everyone in circles! No roles. You ever see that at a Movement party? Not men with men. This is particularly verboten. No, and you're not likely to, while the Gays in the Movement are still passing for straight in order to keep up the good names of their organizations or to keep up the pretense that they are acceptable and not have to get out of the organization they worked so hard for because they are queer.

True, some Gays play the same role-games among themselves that straights do. Isn't every minority group taken over by the values of the majority culture? But the really important thing about being gay is that you are forced to notice how much sex-role differentiation is pure artifice, is nothing but a game.

Once I dressed up for an GLF theatre benefit. I wore a black face [illegible], heels, elaborate hairdo and makeup. And [illegible] like a drag queen like a woman—I am a woman every day of my life—but like the attitude of artifice, a woman posing as a drag queen.

The roles are beginning to wear thin. The makeup is cracking. The roles—breadwinner, little wife, screaming fag, butch dyke, Hemingway hero—are the cardboard characters we are always trying to fit into, as if being human and spontaneous were so horrible that we each have to pick on a character out of a third-rate novel and try to cut ourselves down to its size. And you cut off your homosexuality—and we cut off our heterosexuality.

But back to the main difference between us. We Gays are separate from you—we are alien. You have managed to drive your own homosexuality down under your conscious skin of your mind [illegible] to drive us down and out into the gutter of self-contempt. [illegible] since we became aware of being [illegible], have each day been forced to internalize the label: "I am a pervert, a dyke, a fag, etc." And the days pass, until we look at you out of our homosexual bodies, bodies that have become synonymous and consubstantial with homosexuality, bodies that are no longer bodies but labels, and sometimes we wish we were like you, sometimes we wonder how you can [illegible] characters.

It's difficult for you to understand how you [illegible] each other as human beings—for a man and a woman to realize—how you can relate to each other in spite of your sex-roles. It must be painfully difficult to talk to each other, when the woman is trained to listen while the man is trained to talk, and vice versa. Do straight men and women talk to each other? Do they talk and the woman listen approvingly? Is love possible between heterosexuals, or is it all a game of women passing as objects for men, men with women, sex-objects, what have you, and men waiting for a plenty of romantic illusions to [illegible] stereotypes?

I tell you, the function of a homosexual is to make you uneasy.

And now I will tell you what we want, we radical homosexuals: not for you to tolerate us, or to accept us, but to understand us. And this you can only do by becoming one of us. We want to reach the homosexuals entombed in you, to liberate our brothers and sisters, locked in the prisons of your skulls.

We want you to understand what it is to be our kind of outcast—but also to understand our kind of love, to hunger for your own sex. Because unless you understand this, you will continue to look at us with uncomprehending eyes, fake liberal smiles; you will be incapable of loving us.

We will never go straight until you go gay. As long as you divide yourselves, we will be divided from you—separated by a mirror trick of your mind. We will no longer allow you to drop us—or the homosexuals in yourselves—into the reject bin; labelled sick, childish, or perverted. And because we will not wait, your awakening may be a rude and bloody one. It's your choice. You will never be rid of us, because we reproduce ourselves out of your bodies—and out of your minds. We are one with you.

4-750 (Rev. 4-17-85)

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DOCUMENT 2102

FBI/DOJ

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DOCUMENT 2103

FBI/DOJ

NY 100-158591

1-Dallas (100-) (SMC) (RM) (Pg. 8)
2-El Paso (100-) (SMC) (RM) (Pg. 8)
(1[redacted]
3-Houston (100-) (SMC) (Pg. 3) (RM)
(1[redacted]
(1-100-) (GAY LIBERATION FRONT)
1-Los Angeles (100-) (SMC) (RM)
1-Phoenix (100-) (SMC) (RM)
1-San Antonio (100-) (SMC) (RM) (Pg. 8)
2-San Diego (100-) (SMC) (RM)
2-San Francisco (100-) (SMC) (RM)
1-NY (100-148047) (SDS) (#42)
1-NY (100-147372) (PLP) (#42)
1-NY (100-133479) (YSA) (#41)
1-NY (100-156290) (IS)
1-NY (100-165744) (SDS-LABOR COMMITTEE) (#42)
1-NY (100-167176) (SDS-WSA) (#42)
1-NY (100-161993) (BPP) (#43)
1-NY (100-164665) (WLM) (#42)
1-NY (100-146684) (WSA) (#42)
1-NY (100-) (VIETNAM VETERANS)
1-NY (100-167120) (GLF) (#42)
1-NY (100-) (PALESTINE LIBERATION COMMITTEE)
1-NY[redacted]
1-NY[redacted]
1-NY[redacted]
1-NY[redacted]
1-NY (100-162260) (YIP) (#42) (Pg. 5)
1-NY[redacted]
1-NY (100-148916) (YAWF)
1-NY (100-) (WORKERS LEAGUE)
1-NY (100-161958) (ASU) (#42)
1-NY (100-) (JOHN BROWN CAUCUS)
1-NY (100-) (YOUNG WORKERS LIBERATION LEAGUE)
1-NY[redacted]
1-NY[redacted]
1-NY[redacted]

b7C-6a,e

b7C-6a,d,e

b7C-6a,d,e

7C

NY 100-158591

COPIES (CONTINUED):

1-NY (100-165010) (NL-RACE RELATIONS) (#42)
1-NY (100-165012) (NL-IDEOLOGY) (#42)
1-NY (100-165013) (NL-SOCIAL REFORM) (#42)
1-NY (100-165017) (NL-FACTIONALISM) (#42)
1-NY (100-165018) (NL-SECURITY MEASURES) (#42)

4-750 (Rev. 4-17-85)

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14 Page(s) withheld entirely at this location in the file. One or more of the following statements, where indicated, explain this deletion. b7C-6a, b, d b7D-4

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NY100-167120-34

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FBI/DOJ

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC (100-164665) (#42) (P) DATE: 3/23/70

b7C-1

FROM : SA [redacted] (#312) 7C

SUBJECT: WLM
IS - MISCELLANEOUS

On 3/12/70, [redacted] who has furnished reliable information in the past, provided a quantity of literature [redacted] put out by the organization to whose files a copy of this memo has been designated. [redacted] b2 7D b2-1 b7D-1 b7D-4

This literature has been given to Division IV for further appropriate disposition.

1-100-168401 (ENVIRONMENT)
1-100-161993 (BPP)
1-100-97078 (SWP)
1-100-156835 (FIFTH AVENUE COMMITTEE)
1-100-10749 (NECLC)
1-100-148549 (GVPC)
1-97-5 (WRL)
1-100-160652 (COMMITTEE FOR GI RIGHTS)
1-100-165119 (ALTERNATE U.)
1-100-167120 (GLF)
1-[redacted] (INV) b2-1 b7D-1

b2 7D

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 8-11-86 BY 3042 PWT/LTJ

7C b7C-1

[redacted]:ss
(12)

100-167120-35

SEARCHED ____ INDEXED ____
SERIALIZED ____ FILED ____
MAR 23 1970
FBI - NEW YORK

DOCUMENT 2104

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC (100-164665) (P) (#42) DATE 4/6/70

FROM : SA [redacted] (#312) 7C b7C-1

SUBJECT: WLM
IS-MISCELLANEOUS

b2-1
b7D-1

On 3/20/70, [redacted] who has furnished reliable information in the past, provided a quantity of literature of captioned organization as well as either put out by or received at functions of all other organizations to whom a copy of this memo is being designated. This literature has been furnished to Division IV for appropriate further handling. b2 7D

1 - 100-147372 (PLP)
1 - 100-167484 (PATRIOT PARTY)
1 - 100-161993 (BPP)
1 - 97-5 (WAR RESISTORS)
1 - 100-158917 (USCLSVN)
1 - 100-165119 (ALTERNATE U)
1 - 100-164404 (MDS)
1 - 100-167298 (MORATORIUM)
1 - 100-165966 (NWRO)
1 - 100-148549 (GVPC)
1 - 100-168964 (PAAL)
1 - 100-97078 (SWP)
1 - 157-1414 (MCHR)
1 - 100-148916 (YAWF)
1 - 100-167120 (GLF)
1 - 100-156835 (VPPC)
1 - 157-4479 (YOUNG LORDS)
1 - 100-162260 (YIPPIES)
1 - 100-156290 (INTERNATIONAL SOCIALISTS)
1 - 100-168401 (ENVIRONMENT)
1 - 100-167699 (YWLL)
1 - 100-166908 (MSB)
1 - 105-88068 (ACDFG)
1 - [redacted] (INV)
[redacted] or
(25)

b2 7D b2-1 b7D-1

7C b7C-1

ALL INFORMATION CONTAINED
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DATE 8-11-86 BY 3042 PWT/LJF

100-167120
36

SEARCHED ___ INDEXED ___
SERIALIZED ___ FILED ___
APR 6 1970
FBI — NEW YORK

DOCUMENT 2105

4-750 (Rev. 4-17-85)

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NY 100-167120-37

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DOCUMENT 2106

FBI/DOJ

P1,4

SAC (100-164665) (#42) (P) 4/29/70

b7C-1 7C

[redacted] (#312)

WLH
IS-MISC.

b2-1 b7D-1 b2 7D

On 4/22/70, [redacted] provided the writer with the following literature: [redacted] b7D-4 7D

b7D-4 [redacted]

[redacted] b7D-4

[redacted] b7D-4

Source provided a variety of literature from the other organizations to whose files copies of this memo are being designated, [redacted] b7D-4

The above literature has been made a part of the appropriate main files.

1 - 105-37000 (CPU)
1 - 100-176200 (International Socialists)
1 - 100-165119 (Alternate U)
1 - 100-167434 (Patriot Party)
1 - 100-167120 (GLF)
1 - 100-156935 (VVPC)
1 - 100-164436 (SDS)

[redacted]
(8) b7C-1

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DATE 8-11-86 BY 3042 PWT/ltj

100-167120 38

SEARCHED ___ INDEXED ___
SERIALIZED ___ FILED ___
APR 29 1970
FBI - NEW YORK

DOCUMENT 2107

SAC (100-161993) (P) 5/22/70

b7C-1

SA [redacted] (#43) 7C

BLACK PANTHER PARTY (BPP)
RM

On 5/12/70, [redacted], a highly placed, sensitive source, advised [redacted] Liberation News Service, told [redacted] he wanted to come up with some friends and conrades from the Gay Liberation Front to talk over what they are doing and how they can work together and things like that.

b2
7D
7C

b2-1
b7D-1
b7C-5a

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 7-31-86 BY 3042 PWT/JTG

100-167120 (GAY LIBERATION FRONT)
1- 100-[redacted] (LIBERATIONS NEWS SERVICE)

[redacted]:ned
(3)
b7C-1 7C

100-167120-39

SEARCHED ___ INDEXED ___
SERIALIZED ___ FILED ___
MAY 22 1970
FBI — NEW YORK

DOCUMENT 2108

4-750 (Rev. 4-17-85)

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NY 100-167120-40

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DOCUMENT 2109

FBI/DOJ

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NY 100-167120-41

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DOCUMENT 2110

FBI/DOJ

4-750 (Rev. 4-17-85)

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FBI/DOJ

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DOCUMENT 2112

FBI/DOJ

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(Mount Clipping in Space Below)

MOVEMENT

JANE ALPERT SOUGHT BY FBI

The FBI has begun a nationwide search for Jane Alpert—who along with Sam Melville and David Hughey pleaded guilty last May 4 to the 1969 bombings of various federal buildings—after she was discovered missing. Alpert faced a maximum prison sentence of five years. Last week, she did not report to the U.S. Attorney's office as required by bail conditions. David Hughey, who was also free on bail pending a June 19 sentencing, was jailed and his bail revoked after a federal judge declared that he did not expect Hughey to show up for sentencing.

SMC OFFICE RANSACKED

The New York office of the Student Mobilization Committee, located at 15 E. 17th Street, was broken into the evening of May 7 and ransacked. All office equipment, including typewriters and mimeograph machines, mailing lists and files were stolen and telephone lines were slashed.

100-167128-47

GAY LIBERATION DAY SET IN NEW YORK

The Gay Liberation Front and other organizers for the Christopher Street Liberation day have set June 28 as the date for a mass march in New York and a gay-in in Greenwich Village, which are expected to bring thousands of East Coast gay activists together in protest to the oppression of homosexuals. The June date is in observance of the police raid last year on the Stonewall Inn, a gay men's bar located on Christopher St., which led to several nights of militant street fighting with the police. The GLF, an anti-capitalist and politically radical organization unlike the Mattachine Society, grew out of those street confrontations.

Compiled by Rod Such

Search: Gay Liberation Front for

(Indicate page, name of newspaper, city and state.)

Guardian

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 7-21-86 BY

Date: 5/31/70

Edition: LA Bell

Author:

Editor:

Title:

Character: or Classification:

Submitting Office:

☐ Being Investigated

100-167128-47

SEARCHED ___ INDEXED ___

SERIALIZED ___ FILED ___

JUN 1970

FBI — NEW YORK

DOCUMENT 2113

4-750 (Rev. 4-17-85)

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FBI/DOJ

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☑ The following number is to be used for reference regarding these pages:
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DOCUMENT 2115

FBI/DOJ

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NY 100-167120-47

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DOCUMENT 2116

FBI/DOJ

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC (100-164665) (P) (#41) DATE: 6/9/70

FROM : SA [redacted] (#31) b7C-1 7C

SUBJECT: WLM
IS-MISC

b2-1 b7D-4

b2 7D

On 6/3/70, [redacted] who has furnished reliable information in the past, provided the following literature:

[redacted]

7D

b7D-4

[redacted]

1 - 100-161993 (BPP) (#43)
1 - 100-167120 (GLF) (#42)
1 - 100-156835 (VPPC) (#42)
1 - 100-167620 (THE BASEMENT) (#42)
1 - 105-94912 (DEMOKRATIA) (#31)
1 - 100-148916 (WAWF) (#41)
1 - 100-164404 (MDS) (#42)
1 - [redacted] (#31)
1 - [redacted] (INV) b2-1 b7D-1

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JUN 1970
FBI — NEW YORK

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Buy U.S. Savings Bonds Regularly on the Payroll Savings Plan

5010-108

DOCUMENT 2177

[redacted]

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All of the above items have been made exhibits to the appropriate files in the NYO.

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

CELEBRATE!

GAY PRIDE WEEK

GAY PRIDE WEEK

SATURDAY (June 27):

Annual conference, workshops and general sessions, Central Commercial High School, 42nd Street between Second and Third Avenues, 9:30 a. m. - 5 p. m. (Eastern Regional Conference of Homophile Organizations);

Street actions, Christopher Street, afternoon (Non-violent Action Committee);

Headquarters, speakers, booths, food, first aid, housing information, entertainment, Washington Square Methodist Church, 133 West 4th Street, 10 a.m. - midnight (Gay Liberation Front and Gay Youth);

Workshops, on legal and medical aid, Alternate U., 530 Sixth Avenue, 6 and 10 p. m.; "Gay Parents," 6 p. m.; "Violence/Non-Violence: How Do They Relate to Liberation?", 10 p. m.; social hours, 8 p. m. and midnight (Gay Liberation Front);

Buffet and dance, call OX 5-5133, extension 726, for location, 7:30 p. m. - 1 a. m. (Homosexuals Intransigent);

Lesbian center, restricted to women, 300 Ninth Avenue, 9 a. m. - midnight; communal supper, 7 p. m.; dance, 9 p. m.;

Erotic art show, Thompson Gallery, 20 Cornelia Street (Gay Activist Alliance);

SUNDAY (June 28):

(Christopher Street Liberation Day)

Mass march, up Sixth Avenue to Central Park's Sheep Meadow, assembles at Sheridan Square, noon to 2 p. m., march begins at 2 p. m.;

Gay-in, Sheep Meadow, following the march, till dusk;

General meeting, Washington Square Methodist Church, 133 West 4th Street, 8 p. m. (Gay Liberation Front);

Surprise program, Alternate U., 530 Sixth Avenue, 11 p. m. - 3 a. m. (Gay Liberation Front);

Gab 'n' java, restricted to women, 348 West 30th Street, second floor, 8 p. m. (Daughters of Bilitis);

Lesbian center, music, food, talk, dancing, restricted to women, 300 Ninth Avenue, following the Gay-in, till midnight (Radicalesbians, GLF women, Lavender Menace);

(Indicate page, name of newspaper, city and state.)

RAT
pg 27

Date: 6/28-7/10/70
Edition:
Author:
Editor:
Title:

Character:
or
Classification:
Submitting Office:

☐ Being Investigated

100-16 7120-49

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FBI — NEW YORK [redacted]

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DOCUMENT 2118

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☑ The following number is to be used for reference regarding these pages:
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DOCUMENT 2119

FBI/DOJ

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

The radical lesbian movement is growing and changing; coalescing would probably be the best word. Lesbians from the Gay Liberation Front, Women's Liberation, the bars and the closets are beginning to get it together. Some 50 women have been meeting informally but regularly as a group (as yet unnamed) for a couple of months, but we have finally acknowledged our "groupdom" around awareness of our special interests in the broader Movement.

SISTERS

(Indicate page, name of newspaper, city and state.)

"RAT" pg 21

Date: 6/26 - 7/10/70

Edition:

Author:

Editor:

Title:

Character:

or

Classification:

Submitting Office:

☐ Being Investigated

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JUL 13 1970

FBI — NEW YORK

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DOCUMENT 2120

It began during the dreary months of a dying winter. A nucleus of GLF women, with a growing woman's consciousness, began to feel the need for an all-woman's GLF dance. We had previously been working on and attending the GLF dances which were overwhelmingly male. The oppressive ambiance of a simulated gay men's bar...an overcrowded, dimly lit room, where packed together subway rush hour style, most human contact was limited to groping and dryfucking. Earlier attempts by both men and women at encouraging group dancing and space for conversation were nullified by the "pack 'em in" attitude of the GLF men running the dances. And there were so many men, that the women were lost to each other in a sea of spaced-out men. It was intolerable to most women but we put up with it hoping it would change. Finally, when it was obvious it was only getting worse as the weather grew warmer, we decided to have an all woman's dance. The first dance was so successful, it has been followed up by several more. An environment of women rapping, drinking, dancing...relating with fluidity and grace it's beautiful. And most important, to plan and set up these dances we had to meet and work together...weekly meetings of GLF women became routine. This provided a fine opportunity to work collectively and get to know one another.

Simultaneous with this, somethin else was happening. Some GLF women together with independent women from the Women's Liberation Movement had formed a consciousness raising group. Out of our meetings, two things developed: the writing of the paper, "Woman Identified Woman" a plan to confront the upcoming Congress to Unite Women with the issue they had been avoiding for so long — lesbianism (that ole lavender menace). The Lavender Menace action is history now...we stole the show and had an audience of 400 women relating to lesbianism as it affects the woman's movement. This was followed up by two days of workshops attended by over 200 women. Our resolutions (we hope) became part of the report of the conference. WOMEN'S LIBERATION IS A LESBIAN PLOT...WE ARE ALL LESBIANS!!!

But the aftermath of the Congress coup is not so well known. We called for consciousness raising groups and 50 interested women met our call. Four groups were set up, new women from the Congress action and Lavender Menacii participating in each group. Many of the women in these groups were straight women who wanted to confront the issue of lesbianism and perhaps also the lesbian in themselves. But a very large majority of these women turned out to be active lesbians, latent lesbians, closet lesbians, one-beautiful-experience lesbians, freaked-out lesbians, spaced-out lesbians...From the ranks of women's liberation, they responded.

After having related for months and years to the broader women's issues at the sacrifice of thei own identity, these women were ready now to come out, to use their energies to meet the needs of a lesbian community and to see that theconcepts of primary value and commitment between women, developed in the paper "Woman-Identified Woman," were dealt with by the women's liberation movement. These sisters started coming to our weekly GLF women meetings and as the word spread through the grapevine more and more unaffiliated women began attending these meetings.

Finally the various groups of women had so thoroughly merged that the name GLF women seemed inappropriate...it was obvious we were an independent, autonomous group and while some women in the group continued to relate to GLF there were many from the ranks of Women's Liberation who felt they could not affiliate with a male-dominated organization that was in large part sexist. We decided to drop the name GLF women (no replacement yet) and begin our own treasury to relate to the needs of our sisters. The money was taken from the GLF community center fund...that portion that had been contributed by the many women who had attended GLF dances...enough to fund our first independent dance.

So a movement of radical and revolutionary gay women has organically coalesced; not artificially out of rhetorical political necessity, but through the natural flow of our experience and changes in consciousness. The trip will probably be difficult but extremely rewarding. Our priorities differ. Some sisters feel themselves to be an arm of the Woman's Liberation Movement...feel that the struggle is between women and male supremacy, and experience their primary identity as women (with a difference). Others feel themselves to be in closer affiliation with GLF, continue to relate to GLF and view the struggle primarily as one between homosexuals and heterosexuals. Still others see their situation as unique...a struggle against sexism, whatever its guise. Some women have not shaped or articulated their politics...they only know that they like to be together with their sisters and want to help. With these differences we have been meeting and working together, respecting if not always loving each other.

Our first dance was held at the Church of the Holy Apostle on Saturday night, June 20. Attended by women both gay and straight from the movement, the bars, and GLF, it was a very good scene...but only a beginning. The weekend of June 26-28 is the celebration of Christopher St. Liberation Day, commemorating the first anniversary of the Stonewall bust which created a homosexual resistance movement...a spontaneous violent reaction to years of police harrassment and brutality. Saturday night, June 29, the radical gay women are planning a communal supper party (bring your own) at the Church of the Holy Apostle (300 9th Avenue, corner 28th Street) to be followed by a dance-party-rap session. We have the church for the entire weekend, and there will always be sisters around with literature or time to talk. Women with no place to go or no spirit to get there can crash at the church. On Sunday at 11 A.M. we will be preparing posters (if you turn on to magic markers, join us) for the march from Sheridan Square to Central Park. And finally at 1 P.M. Sunday we will group at Sheridan Square under our own banner (we should have a name by then) and march. Don't worry...you'll be able to find us...just look for strong women, loving women, angry women, proud women, defiant women, freaky women, beautiful women...we'll all be there. TOGETHER!!!

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

New York, New York

7/16/70

In Reply, Please Refer to File No.

World Youth Assembly

A confidential source who has furnished reliable information in the past, advised on July 16, 1970 that on July 15, 1970 flyers were passed out at the United Nations (UN) to the delegates to the World Youth Assembly which is convening in New York City (NYC) from July 9 through July 18, 1970, in connection with the celebration of the 25th anniversary of the founding of the UN.

One of these flyers is captioned "American Revolutionaries Want to Meet You," and calls upon the delegates who "are being sheltered from the realities of the American political scene" to hear representatives of the American Revolutionary Movement. They indicate that this meeting would be held at 8:00 PM on Thursday, July 16, 1970 at the Hotel Diplomat, 108 West 43rd Street, NYC, and listed among the speakers were the follows:

Abbie Hoffman (Youth International Party)
William Kunstler (Attorney for the Chicago Conspiracy 7)
Representatives of the Black Panther Party
Gerald Lefcourt (Attorney for the Panther 21)
Representatives of the Young Lords Party (Puerto Rican Liberation Front)
Women's Liberation Movement
Gay Liberation Front
Committee of Returned Volunteers
and others.

A second flyer which bears the letterhead of the Black Science Students Organization, City College of New York (NY) and signed by Paul B. Simms, the President, and James D. Fleshman, President-Elect, invites the participants of the World Youth Assembly, particularly Third World Delegates, to a seminar on Third World Problems which was to be held at the City College of NY, Finley Student Center on July 16,

100-167120-52

World Youth Assembly

1970 commencing at 12:30 PM and ending at approximately 12:30 AM on July 17, 1970. Included in the itinerary was a discussion scheduled at 6:30 PM which would include the Black Panther Party (BPP), and this flyer goes on to state that this meeting will also establish some international communication with the BPP. There was also a flyer signed by the Agrupacion Estudiantia Abdala of Cuba, post office box 595, Corona-Elmhurst Station, Queens, New York 11367, requesting that the delegates meet with representatives of that group at 9:00 PM in the Brittany Hotel on July 15, 1970.

A documentation of the BPP appears in the appendix attached hereto.

Saigon's Delegation Quits U.N. Meeting And Assails Leftists

By KATHLEEN TELTSCH
Special to The New York Times

UNITED NATIONS, N.Y., July 15—The five South Vietnamese delegates to the World Youth Assembly, who have been prevented from speaking by leftist-led hecklers, withdrew from the conference today and charged that they were victims of "fascist maneuvers."

The South Vietnamese also accused United Nations employes of manhandling their interpreter, saying that he had been seized, collared and nearly strangled by five security officers.

A United Nations spokesman disputed their version of the incident and said that the interpreter, Tran Khanh Van, had shouted during the meeting but that a preliminary inquiry tonight indicated he had left the hall of his own accord.

The South Vietnamese, South Koreans and Nationalist Chinese have been targets of attacks from the Soviet participants and leftist organizations, which tried unsuccessfully to have them excluded from the assembly when it opened last Thursday.

Since then, the leftists have thwarted their attempts to speak in what is called the "peace commission" by table-pounding, booing and shouting.

Chairman's Efforts Countered

In each such incident, the commission chairman, Faza Najia, a Palestinian, tried to control the hecklers, but his rulings were countered by delegates brought in from other meetings to supply extra votes and to add to the heckling.

The South Vietnamese said they were withdrawing because the "World Youth Assembly has been allowed to turn into a disorderly and dictatorial forum" for delegates from the Soviet Union and its supporters.

The statement alluded to a pre-conference declaration by the Soviet group that they would fight to get the "puppet regimes" excluded. The assembly has been boycotted by youth groups from mainland China, North Korea and North Vietnam.

The South Vietnamese said their interpreter had been manhandled and by United Nations guards on the instructions of Reginald Bruce, who is a member of the Office of Public Information. The statement said that the interpreter, Mr. Van, was seized by the five guards as he stepped out of the conference room. They said Mr. Van was bruised by the guards.

N.Y. Times
7/16/70 Pg 5

APPENDIX

1.

BLACK PANTHER PARTY
Also Known As
Black Panther Party for Self-Defense

According to its official newspaper, the Black Panther Party (BPP) was started during December, 1966, in Oakland, California, to organize black people so they can take control of the life, politics and the destiny of the black community. It was organized by BOBBY SEALE, BPP Chairman, and HUEY P. NEWTON, BPP Minister of Defense. NEWTON was sentenced in 1968 to serve 2 to 15 years after being convicted of manslaughter in connection with the killing of an Oakland police officer.

The official newspaper, "The Black Panther", which further describes itself as the "Black Community News Service", states that the BPP advocates the use of guns and guerrilla tactics in its revolutionary program to end oppression of the black people. Residents of the black community are urged to arm themselves against the police who are consistently referred to in the publication as "pigs" who should be killed.

"The Black Panther" issue of September 7, 1968, contains an editorial by BPP Minister of Education, GEORGE MASON MURRAY, which ends with the following:

"Black men. Black people, colored persons of America, revolt everywhere! Arm yourselves. The only culture worth keeping is a revolutionary culture. Change. Freedom everywhere. Dynamite! Black Power. Use the gun. Kill the pigs everywhere."

Included in the introduction to an article appearing in the October 5, 1968, edition of "The Black Panther" is the statement, "...we will not dissent from American Government. We will overthrow it."

Issues of "The Black Panther" regularly contain quotations from the writings of Chairman MAO Tse-tung of the People's Republic of China and feature MAO's statement that "political power grows out of the barrel of a gun."

The national headquarters of the BPP is located at 3106 Shattuck Avenue, Berkeley, California. Branches have been established at various locations throughout the United States.

FD-36 (Rev. 5-22-64)

FBI

Date: 7/16/70

Transmit the following in _____ (Type in plaintext or code)

Via AIRTEL _____ (Priority)

TO : DIRECTOR, FBI (62-113593)

FROM : SAC, NEW YORK (105-108610)

SUBJECT: WORLD YOUTH ASSEMBLY
INFORMATION CONCERNING

Enclosed herewith for the Bureau is a Xerox copy of an article appearing in the "New York Times," dated 7/16/70 on page 5, and twelve copies of an LHM dated and captioned as above. (Protect)

[redacted]

b7C-7a, b, d
b7D-3a, b-1, 3, c

The source of the enclosed LHM is [redacted]

b7C-7a
b7D-3a

2 - Bureau (Encls. 13)(RM)
1 - NY [redacted]
1 - NY [redacted]
1 - NY [redacted]
1 - NY (105-109042)(YOUNG LORDS)
1 - NY (100-164665)(WOMENS LIBERATION)
1 - NY (100-167120)(GAY LIBERATION FRONT)
1 - NY (105-87000)(COMMITTEE OF RETURNED VOLUNTEERS)
1 - NY (100-161993)(BPP)
1 - NY ( )(BLACK SCIENCE STUDENTS ORGANIZATION)
1 - NY ( )(AGRUPACION ESTUDIANTIO ABDALA OF SUBV
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Approved: _____ Sent _____ M Per _____
Special Agent in Charge

DOCUMENT 2122

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DOCUMENT 2123

FBI/DOJ

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC (100-164665)(P) DATE: 7/22/70

FROM : SA [redacted] (#31) b7C-1 7C

SUBJECT: WLM
IS-MISCELLANEOUS

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On 7/15/70, [redacted] who has furnished reliable information in the past provided the writer with the following literature:

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[redacted]

1 - 100-164404 (MDS)(#42)
1 - 100-161993 (BPP)(#43)
1 - 157-5522 (WCFJB)(#43)
1 - 100-10124 (LID)(#41)
1 - 100-167620 (THE BASEMENT)(#42)
1 - 100-158917 (USCANLFSFV)(#42)
1 - 100-148549 (GVPC)(#42)
1 - 105-87000 (CRV)(#42)
1 - 100-167076 (AAA)(#42)
1 - 100-167699 (YWLL)
1 - 100-169710 (LIBERATED GUARDIAN)(#42)
1 - 100-166943 (VENCEREMOS BRIGADE)(#42)
1 - 100-167120 (GLF)(#42)
1 - 157-3907 (FIGHT BACK)(#43)
1 - [redacted] (INVESTIGATIVE)

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1970
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5010-108

DOCUMENT 2124

NY 100-164665

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[redacted]

All of the above literature have been made exhibits to the appropriate main files. Number 14 has been made an exhibit to the CFV file.

Source also provided [redacted] This has been destroyed since there is sufficient copies in the office.

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4-750 (Rev. 4-17-85)

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DOCUMENT 2125

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2- Atlanta (RM)
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(1- 100- (ANTI-WAR DEMONSTRATIONS, 10/31/70)
6- Boston (RM)
(1- 100- (SMC)
(1- 100-34622 (PLP)
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(1- 100- (SWP)
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4- Chicago (RM)
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(1- 100-39748 (PLP)
8- Cleveland (RM)
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(1- 100- (DEMONSTRATIONS, 8/6-9/70, HIROSHIMA DAY TO NAGASAKI DAY)
1- Denver (RM)
(1- 100- (ANTI-WAR DEMONSTRATION, 10/31/70)
5- Detorit (RM)
(1- 100- (ANTI-WAR DEMONSTRATION, 10/31/70)
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(1- 100-30957 (SDS)
(1- 100-30679 (PLP)
1- Houston (RM)
(1- 100- (ANTI-WAR DEMONSTRATIONS, 10/31/70)
5- Los Angeles (RM)
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(1- 100- (ANTI-WAR DEMONSTRATION, 10/31/70)
(1- 100-63077 (PLP)
(1- 100- (SMC)
(1- 100-66519 (SDS)

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3- Philadelphia (RM)
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(1- 100-46282 (PLP)
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1- Seattle (RM)
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1- New York 100-148047 (SDS) (42)
1- New York 100-148047 (SUB A-49 (SDS WSA) (42)
1- New York 100-165744 (LABOR COMMITTEE) (42)
1- New York 100-147372 (PLP) (42)
1- New York 100-4013 (SWP)(41)
1- New York 100-163465 (COLUMBIA U-STAG) (42)
1- New York 100-133479 (YSA) (41)
1- New York 100-156290 (IS) (41)
1- New York 100-152754 (SPARTACISTS) (41)
1- New York [redacted] (41) b7C-6a,e
1- New York 100-153883 (WORKERS LEAGUE) (41)
1- New York 100- (ANTI-WAR DEMONSTARATION, 10/31/70) (42)
1- New York 100- (DEMONSTARATION 8/6-9/70, HIROSHIMO DAY TO NAGASAKI DAY) (42)
1- New York [redacted]
1- New York [redacted]
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1- New York [redacted] (45)
1- New York [redacted]
1- New York [redacted]
1- New York 100-168541 (AMERICAN STUDENT MOVEMENT)
1- New York 100-146684 (WSP) (42)
1- New York 100-167120 (GLF) (42)
1- New York 100-165014 (NLM-SOCIAL REFORM) (42)
1- New York 100-165017 (NLM-FACTIONALISM) (42)
1- New York 100-164552 (NLM-VIOLENCE) (42)
1- New York 100-165012 (NLM-IDEOLOGY) (42)
1- New York

4-750 (Rev. 4-17-85)

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FBI/DOJ

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION
New York, New York
August 13, 1970

In Reply, Please Refer to
File No.

b7c-6a

[redacted] 7C

On July 17, 1970, a reliable confidential source advised that the previous evening a group of approximately 200 delegates to the 1970 United Nations World Youth Assembly attended a conference at the Hotel Diplomat, 108 West 43rd Street, New York, New York, for the ostensible purpose of establishing a dialogue with the revolutionary movement in the United States. Among the individuals to address the delegates was an unidentified representative of the Women's Liberation Movement, Black Civil Rights Leader Reverend James Bevel, and radical Civil Rights Attorney William Kunstler. Although they were invited to participate, Abbie Hoffman of the Youth International Party (YIP) and representatives of the Black Panther Party (BPP) and the Young Lords Party, did not appear at the meeting.

A characterization of the BPP is attached hereto.

The Reverend James Bevel, a black civil rights leader, stated that the United States Government is at the present time the greatest menace to the welfare of human beings on this earth. He indicated that he was currently working with an "anti-genecide movement" which planned to get a petition before the United Nations accusing the United States of genocide. He said that although there is no one in American elective office who is dedicated to the development of human potential, there are those who are basically dedicated to the destruction and murder of non-white people. Bevel

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Indexed
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[redacted] 7C b7C-6a

indicated that he considers J. Edgar Hoover, the head of the Federal Bureau of Investigation (FBI), to be a threat to the sanity and well being of human beings and claimed that the white Government of the United States is using the black man as a scapegoat for social problems instead of attempting to solve those problems.

William Kunstler indicated that he foresees a great deal of trouble on college campuses this fall. In commenting upon various trials concerning members of the BPP, he stated that it is impossible for a Black Panther or even for a black militant to get a fair trial in the United States. He said this is due to the fact that middle class juries will invariably believe the informants who testify at these trials. He stated that the only thing that will save Bobby Seale, Chairman of the Black Panther Party, will be if the people of Connecticut realize that if Seale is electrocuted or given a long sentence, New Haven will not be able to rest at night. Kunstler claimed that the recent statement by J. Edgar Hoover calling the Black Panthers the greatest threat to the security of the United States, is an example of the use of the FBI for highly political purposes. He called the statement an act of indecent desperation on the part of Hoover and a calculated effort to influence the trial of Panthers in Connecticut, and thereby destroy any possibility of attaining a fair trial.

The July 19, 1970 edition of the "New York Times" carried an article entitled, "New Left Groups In Session Here", concerning the above-mentioned meeting and indicated that among those taking part were representatives of the Committee of Returned Volunteers, the Gay Liberation Front, the Venceremos Brigade, the MAN (Make-A-Nation, a black militant group), and other groups. The article noted that one of the delegates from Ghana castigated the American movement people for aligning themselves with a frivolous organization such as the homosexual Gay Liberation Front.

[redacted] 7C b7E-6a

The article also noted that a delegate from Uganda was puzzled when he determined that a petition signed by 300 individuals from the American New Left Movement had represented 164 different organizations. He asked the Americans why there were so many organizations when there should be just one.

[redacted] 7C

b7c-6a APPENDIX

1.

BLACK PANTHER PARTY
Also Known As
Black Panther Party for Self-Defense

According to its official newspaper, the Black Panther Party (BPP) was started during December, 1966, in Oakland, California, to organize black people so they can take control of the life, politics and the destiny of the black community. It was organized by BOBBY SEALE, BPP Chairman, and HUEY P. NEWTON, BPP Minister of Defense. NEWTON was sentenced in 1968 to serve 2 to 15 years after being convicted of manslaughter in connection with the killing of an Oakland police officer.

The official newspaper, "The Black Panther", which further describes itself as the "Black Community News Service", states that the BPP advocates the use of guns and guerrilla tactics in its revolutionary program to end oppression of the black people. Residents of the black community are urged to arm themselves against the police who are consistently referred to in the publication as "pigs" who should be killed.

"The Black Panther" issue of September 7, 1968, contains an editorial by BPP Minister of Education, EMORY MASON MURRAY, which ends with the following:

"Black men. Black people, colored persons of America, revolt everywhere! Arm yourselves. The only culture worth keeping is a revolutionary culture. Change. Freedom everywhere. Dynamite! Black Power. Use the gun. Kill the pigs everywhere."

Included in the introduction to an article appearing in the October 5, 1968, edition of "The Black Panther" is the statement, "...we will not dissent from American Government. We will overthrow it."

Issues of "The Black Panther" regularly contain quotations from the writings of Chairman MAO Tse-tung of the People's Republic of China and feature MAO's statement that "political power grows out of the barrel of a gun."

The national headquarters of the BPP is located 3106 Shattuck Avenue, Berkeley, California. Branches established at various locations throughout the United

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI (176-2132) DATE: 8/13/70

FROM : SAC, NEW YORK (176-133) 7C

SUBJECT: [redacted] b7C-6a,d

ReNYairtel to the Bureau, dated 7/16/70, under caption, "WORLD YOUTH ASSEMBLY, INFORMATION CONCERNING"; NY teletype to Bureau, dated 7/17/70.

Enclosed for the Bureau are fifteen copies of a self-explanatory LHM. Enclosed for Chicago are six copies of this LHM [redacted] The original [redacted] will be maintained as an exhibit in New York file [redacted] b2 7C 7D

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The confidential source referred to in attached LHM is [redacted] b2-1 b7D-1

8 - Bureau (Encls. 15) (RM)
(2 - Bufile 62-113593) (WORLD YOUTH ASSEMBLY)
(1 - Bufile 176-1410)
3 - Chicago (Encls. 7) (RM)
(1 - 176-5 SUB C)
1 - New York (176-133)
1 - New York (100-146994)
1 - New York (105-108610)
1 - New York [redacted] b7C-6a,e
1 - New York (100-164665) (WOMEN'S LIBERATION MOVEMENT)
1 - New York (100-167120) (GAY LIBERATION FRONT)
1 - New York (105-109042) (YOUNG LORDS)
1 - New York (105-87000) (COMMITTEE OF RETURNED VOLUNTEERS)
1 - New York (100-161993) (BLACK PANTHER PARTY)
1 - New York (100-) (VENCEREMOS BRIGADE)
1 - New York

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SAC (100-164404) 8/10/70

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SA [redacted] #31. 7C

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On 7/29/70, [redacted], who has furnished reliable information in the past, provided the following literature: 7D

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The above have been made exhibits to the appropriate main files.

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1-100-161993 (BPP #3)
1-100-165119 (Alternate #2)
1-100-164665 (WLM #2)
1-100-93572 (#2)
1-100-166943 (#2)
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DOCUMENT 2132

FBI/DOJ

9/21/70

ENCODE

TELETYPE URGENT

TO: DIRECTOR, FBI
(ATT: DOMESTIC INTELLIGENCE DIVISION)
FROM: SAC, NEW YORK (100-163878)

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[redacted] INTERNAL SECURITY DASH MISCELLANEOUS; STAG.

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1-New York (100-167120) (GAY LIBERATION FRONT) (42)
1-New York [redacted] (INV) (42) b2-1 b7D-1
1-New York (100-163878)

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NEW YORK 100-163878

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NEW YORK CITY POLICE DEPARTMENT ADVISED SEPTEMBER TWENTY, NINETEEN SEVENTY.

ADMINISTRATIVE:

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SOURCE UTILIZED IS [redacted]

NEW YORK OFFICE FOLLOW THROUGH ESTABLISHED SOURCES.

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~~CONFIDENTIAL~~

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

New York, New York
September 28, 1970

In Reply, Please Refer to
File No. Bufile (100-445548)
NYfile (100-156835)

Fifth Avenue Vietnam Peace
Parade Committee (FAVPPC);
Demonstrations Against Convention
of National Guard Association of
the United States (NGAUS), New
York City, September 14-17, 1970

On September 14, 1970, Special Agents (SAS) of the Federal Bureau of Investigation (FBI) observed an anti-war picket line demonstration commence at 11:00 am in front of the Hotel Americana, 52nd Street and 7th Avenue, New York City (NYC), where a convention of the National Guard Association of the United States (NGAUS) was being held. This demonstration was sponsored by the Vietnam Veterans Against the War (VVAW) and was held to protest recent National Guard actions on the campus of Kent State University. At the height of this demonstration, eight individuals participated in the picket line and carried such signs as:

"Vietnam Veterans Say Disarm The Armed Cowards-
Is The National Guard Planning Another Kent State"

"Remember Kent State"

The picket line demonstration ended at 3:30 pm and no incidents or arrests occurred in connection with this demonstration.

DECLASSIFIED BY 3142 PWT/ [illegible]
ON 8-1-86

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GROUP I
Excluded from automatic
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declassification

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DOCUMENT 2135

Fifth Avenue Vietnam Peace
Parade Committee (FAVPPC);
Demonstrations Against Convention
of National Guard Association of
the United States (NGAUS), New
York City, September 14-17, 1970

On September 16, 1970, the VVAW held a similar picket line demonstration in front of the Hotel Americana from 1:00 pm to approximately 3:30 pm. This picket line consisted of three individuals carrying the above mentioned signs. No incidents or arrests occurred in connection with this demonstration.

On September 17, 1970, SAS of the FBI observed a picket line demonstration sponsored by the Fifth Avenue Vietnam Peace Parade Committee (FAVPPC) in front of the Hotel Americana. This demonstration was held in protest to the holding of the NGAUS Convention in NYC. The theme of the demonstration was reflected in the placards carried by the demonstrators:

"National Guard Is A Threat To National Security"

"Is The National Guard Planning Another Kent State"

"National Guard Is Against Striking Workers, Students And Black Rebellions"

"Palestine Will Win"

The demonstrators chanted, "Free the Panther 21, Avenge Kent State" and "Avenge the Crimes of the National Guard."

The organizations participating in this demonstration as evidenced by the placards and banners bearing their names were as follows:

VVAW
Gay Youths
Gay Liberation Front
Gay Groups United
The American Servicemans Union (ASU)
Youth Against War and Fascism (YAWF)
Veterans For Peace in Vietnam
FAVPPC

Fifth Avenue Vietnam Peace
Parade Committee (FAVPPC);
Demonstrations Against Convention
of National Guard Association of
the United States (NGAUS), New
York City, September 14-17, 1970

Characterizations of YAWF and ASU appear in the appendix attached hereto.

At the peak of the demonstration, the demonstrators reached approximately 200 in number. Demonstration commenced at approximately 5:30 pm and ended at approximately 7:40 pm.

As the demonstration was coming to an end, approximately 15 individuals associated with the Jewish Defense League appeared at the demonstration and staged a brief counterdemonstration in support of the National Guard.

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[redacted] b7C-5a, b, c b7D-6 b7C-6a, b, c

[redacted] b7C-5a, b b7D-6 b7C-6a, b

[redacted] b7C-5a, b, c b7D-6 b7C-6a, b, c

Fifth Avenue Vietnam Peace
Parade Committee (FAVPPC);
Demonstrations Against Convention
of National Guard Assocation of
the United States (NGAUS), New
York City, September 14-17, 1970

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[redacted]

A characterization of the WWP appears in the appendix attached hereto.

[redacted] advised that Alfred Hubbard is publicly known as the Executive Sercretary of the VVAW.

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APPENDIX

1.

YOUTH AGAINST WAR AND FASCISM

A confidential source advised on March 29, 1965, that the Youth Against War and Fascism (YAWF), formerly known as the Anti-Fascist Youth Committee, was established by the Workers World Party (WWP) in the summer of 1962, to bring college and high school youth into the periphery of WWP activities, and thereby gain recruits for the organization.

A second confidential source advised on October 23, 1964, that a flyer distributed by the YAWF describes that organization as a militant organization of young workers and worker-students for combating war and fascism.

The first source advised on May 1, 1969, that the YAWF maintains its headquarters at 58 West 25th Street, New York City, and publishes a magazine called "The Partisan".

A characterization of the WWP is set out separately.

APPENDIX

1.

AMERICAN SERVICEMEN'S UNION

On November 1, 1968, a source advised that the American Servicemen's Union (ASU), formed during early 1968, maintains headquarters at 156 Fifth Avenue, New York, New York. ASU is dominated and controlled by the Workers World Party (WWP) and is designed to advance WWP efforts to undermine United States political and military objectives abroad by fomenting discontent among military enlisted personnel and by calling for establishment of a servicemen's union. ASU's chief propaganda weapon is publication of "The Bond - The Sericemen's Newspaper", which is widely circulated at military installations free of charge and at times unsolicited.

The source also advised that the ASU Chairman is ANDREW DEAN STAPP, undesirably discharged from the United States Army in April, 1968. STAPP is a member of the WWP. "ASU" and "The Bond" are terms used interchangeably in connection with WWP interests in military matters. The former has no real existence apart from the latter, since the publication is the primary means of generating interest among and communicating with servicemen interested in formation of a union. The union does not function as an organization at this time. It has, however, been given much publicity in each edition of "The Bond".

A characterization of the WWP is set out separately.

APPENDIX

1.

WORKERS WORLD PARTY

On April 17, 1959, a confidential source advised that on February 12, 1959, a Socialist Workers Party (SWP) minority group under the leadership of National Committee member SAM BALLAN, split from the SWP.

The source stated that this minority group, referred to as the Marcyites, after many years of program and policy differences on varied issues concerning tactics and interpretation of political events, split from the SWP on the grounds that the Party was liquidating itself by departing from the Marxist precepts of LEON TROTSKY and retreating from the fight for the world Socialist revolution. The final issue which ultimately forced the split was the minority's opposition to the SWP regroupment policy which involved cooperation with the Communist Party (CP) periphery-individuals characterized by the minority as petty-bourgeois.

The minority program, according to the source, advocated unconditional defense of the Soviet Union and has as its goal the building of a revolutionary party with a complete proletarian orientation for the purpose of overthrowing capitalism in the United States and throughout the world.

On May 12, 1960, source advised that this minority group had chosen the name Workers World Party.

On May 1, 1969, a second source advised that the Workers World Party, which maintains headquarters at 46 West 21st Street, New York, New York, supports the People's Republic of China in its ideological dispute with the Soviet Union.

The SWP has been designated pursuant to Executive Order 10450.

FD-36 (Rev. 5-22-64)

FBI

Date: 9/28/70

Transmit the following in _____
(Type in plaintext or code)

Via AIRTEL _____
(Priority)

TO: DIRECTOR, FBI (100-445548)

FROM: SAC, NEW YORK (100-156835) (P)

SUBJECT: FIFTH AVENUE VIETNAM PEACE PARADE COMMITTEE (FAVPPC); DEMONSTRATIONS AGAINST CONVENTION OF NATIONAL GUARD ASSOCIATION OF THE UNITED STATES (NGAUS), NYC 9/14-17/70
IS-MISC; VIDEM

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 8-1-86 BY 3042 PWT/ejj

ReNYtels to Bu, 9/14 & 17/70.

Enclosed for the Bureau are 11 copies of self-explanatory LHM.

LHM is being disseminated locally as follows:

b7C-6a,e

2-Bureau (Encs. 11) (RM)
1-New York [redacted] (41)
1-New York [redacted] (43)
1-New York [redacted] (41)
1-New York [redacted]
1-New York (100-148918) (YAWF) (41)
1-New York (100-161958) (ASU) (41)
1-New York (100-156717) (VPV) (42)
1-New York (100-160644) (VVAW) (42)
2-New York (100-170795) (42)
1-New York (100-167120) (GLF) (42)
1-New York (157-3463) (JDL) (31)
2-New York

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SEP 28 1970
FBI — NEW YORK

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Approved: _____ Sent _____ M Per _____
Special Agent in Charge

U. S. GOVERNMENT PRINTING OFFICE : 1969 O - 346-090 (11)

DOCUMENT 2136

4-108th MIG, NYC
1-OSI, NYC
1-NISO, NYC
1-USA, SDNY

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LHM is classified, "Confidential" because the unauthorized disclosure of information furnished by source [redacted] would tend to reveal this source and thereby have an adverse effect upon the national defense of this country.

There are no Bureau approved characterizations for organizations mentioned in the LHM unless otherwise indicated.

7C
b7C-6a

The NYO has main case files on [redacted] and [redacted] NYO indices contain no identifiable references on [redacted] and therefore no further investigation is being conducted on this individual at this time.

The SAS who observed the demonstrations were [redacted] and [redacted]

7C
b7C-1

4-750 (Rev. 4-17-85)

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DOCUMENT 2137

FBI/DOJ

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DOCUMENT 2138

FBI/DOJ

4-750 (Rev. 4-17-85)

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DOCUMENT 2139

FBI/DOJ

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, LOS ANGELES (157-1618H)

DATE: 9/24/70

b7C-1

FROM : SA [redacted] 7C

SUBJECT: BLACK PANTHER PARTY
RACIAL MATTERS

[redacted]

b7C-1
b7D-2C
7C
7D

3 - ILLINOIS (RM)
[redacted]
(PEOPLE'S INFORMATION CENTER)
[redacted]

7C

4 - MARYLAND (RM)
[redacted]
(WEBB, RADIO STATION)
(WOMEN'S & PUBLIC AFFAIRS)
[redacted]

b7C-6a

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 7-31-86 BY 3042 PWT/ef

5 - MASSACHUSETTS (RM)
[redacted]
(BREAD & ROSES)
(WOMEN'S LIBERATION)

4 - MICHIGAN (RM)
[redacted]
(PEOPLE'S HOUSING COALITION)
[redacted]

[redacted] sal
(81) sal

7C b7C-1

100-167128-71

SEARCHED INDEXED
SERIALIZED FILED
OCT 5 1970
FBI — NEW YORK

DOCUMENT 2140

5010-108

LA 157-1618H

49 - NEW YORK (RM)

[redacted]

(YOUNG LORDS PARTY)
(COMMITTEE OF RETURNED VOLUNTEERS)

[redacted]

(PUERTO RICAN STUDENT UNION)

[redacted]

(LONG ISLAND FARM WORKERS SERVICE CENTER)

[redacted]

(NATIONAL ASSOCIATION OF BLACK LAWYERS)

[redacted]

(3rd WORLD GAY LIBERATION FRONT)
(3rd WORLD GAY ALLIANCE)

[redacted]

(PHILADELPHIA COORDINATING COMMITTEE)

[redacted]

7C
b7C-6a

LA 157-1618H

NEW YORK cont.

[redacted]

(WOMENS CENTER)

[redacted]

(NATIONAL LAWYERS GUILD)

[redacted]

7C
b7c-6a

4 - NORTH CAROLINA (RM)

[redacted]

(MOTHERS OF BLACK LIBERATORS)

[redacted]

(NATIONAL TENNIS ORGANIZATION)

LA 157-1618H

7 - WASHINGTON, D.C. (RM)

[redacted]

(CCIC)

[redacted]

7C
b7c-6a

CC: 157-1618-9954

100-66026 (LA FREE PRESS)

[redacted]

INDEX:

[redacted]

b7c-6a

7C

GAY LIBERATION FRONT

[redacted]

REVOLUTIONARY PEOPLE'S CONSTITUTIONAL CONVENTION

4-750 (Rev. 4-17-85)

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FBI/DOJ

APPENDIX

BLACK PANTHER PARTY,
Also Known As
Black Panther Party for Self-Defense

According to its official newspaper, the Black Panther Party (BPP) was started during December 1966, in Oakland, California, to organize black people so they can take control of the life, politics and the destiny of the black community. It was organized by BOBBY SEALE, BPP Chairman, and HUEY P. NEWTON, BPP Minister of Defense. NEWTON was sentenced in 1968 to serve 2 to 15 years after being convicted of manslaughter in connection with the killing of an Oakland police officer.

The official newspaper, "The Black Panther", which further describes itself as the "Black Community News Service", states that the BPP advocates the use of guns and guerrilla tactics in its revolutionary program to end oppression of the black people. Residents of the black community are urged to arm themselves against the police who are consistently referred to in the publication as "pigs" who should be killed.

"The Black Panther" issue of September 7, 1968, contains an editorial by BPP Minister of Education, GEORGE MASON MURRAY, which ends with the following:

"Black men. Black people, colored persons of America, revolt everywhere! Arm yourselves. The only culture worth keeping is a revolutionary culture. Change. Freedom everywhere. Dynamite! Black Power. Use the gun. Kill the pigs everywhere."

Included in the introduction to an article appearing in the October 5, 1968, edition of "The Black Panther" is the statement "...we will not dissent from American Government. We will overthrow it."

Issues of "The Black Panther" regularly contain quotations from the writings of Chairman MAO Tse-tung of the People's Republic of China and feature MAO's statement that "political power grows out of the barrel of a gun."

The national headquarters of the BPP is located at 3106 Shattuck Avenue, Berkeley, California. Branches have been established at various locations throughout the United States.

APPENDIX

10/15/70

CODED

TELETYPE NITEL

TO: DIRECTOR, FBI (ATT:RID)

FROM: SAC, NEW YORK (100-170471)

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 8-11-86 BY [illegible]

DEMONSTRATION AGAINST PRESIDENT RICHARD M. NIXON, UNITED NATIONS PLAZA, NYC, OCTOBER 23, 1970, SPONSORED BY NEW YORK PEACE ACTION COALITION, IS-MISC, VIEM.

ON OCTOBER FOURTEEN, LAST, A RELIABLE SOURCE FURNISHED [redacted]

7D

A REPORTED RELIABLE SOURCE ADVISED ON OCTOBER FIFTEEN, INSTANT, THAT HE LEARNED [redacted]

b7D-3c

1-100-162260 (YIP)
1-100- (PTC LIBERATION FRONT)
1- [redacted] b7c-6a,e
1-100-167120 (SLF)
1-Supervisor 342
[redacted]ir (7)

7C

b7c-1

100-167120-72

SEARCHED ✓ INDEXED ✓
SERIALIZED ✓ FILED ✓
OCT 15 1970
FBI — NEW YORK

DOCUMENT 2141

[redacted]

b7D-3a

[redacted] SECRET SERVICE, SECFO, SEE [redacted] SECRET SER, OKC, HQS AND WFO HAVE BEEN ADVISED.

ADMINISTRATIVE [redacted] b2, b7D-1

SOURCES ARE [redacted]

AND [redacted] (IDENTITY PROTECTED BY REQUEST).

b7C-4a b7D-3a

DISSEMINATION OF THIS INFORMATION SHOULD BE

b2
b7C
b7D

b2-1
b7D-1

b2
7D

CLASSIFIED, "CONFIDENTIAL" TO PROTECT [redacted]

[redacted]

NYO WILL FOLLOW AND ADVISE OF ADDITIONAL PERTINENT DEVELOPMENTS.

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC (b7C-1 7C

DATE: 10/19/70

FROM : SA [redacted] (#47)

SUBJECT: [redacted] b7C-6a

SM - C (Key Activist)

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 7-31-86 BY 3142 PWT/sfj

b7C-6a
b7C-7a
b7D-3a,c

On 10/15/70, [redacted] (protect), who has furnished reliable information in the past, advised [redacted]

7C
7D

b7C-6a,d b7D-3c b7D-3a b7C-7a

[redacted]

b7C-7a b7C-6a,d b7D-3a,c

[redacted]

b7C-7a b7D-3a,c

[redacted]

[redacted]

b7C-6a,d b7C-7a b7D-3a,c

1 - 100-162260 (YIPPIES)
1 - [redacted]
1 - 100- (Demo. against NIXON, 10/23/70)
1 - 100- 167120 (Gay Liberation Front)
1 - [redacted]
1 - [redacted]
1 - [redacted]
1 - 100-170005 (Weathermen)

b7C-6a,e

7C

[redacted] ji b7C-1
(10)

100-167120-7

SEARCHED ___ INDEXED ___
SERIALIZED ___ FILED ___
OCT 26 1970
FBI — NEW YORK

5010-108-01

DOCUMENT 2142

4-750 (Rev. 4-17-85)

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b2-1 b7C-1 b7C-6a, b, d, e b7D-1 b7D-4

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